

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME L

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NEW SERIES
VOLUME XXX. No. 11



E. C. WILLIAMS

In response to the offer of the Inter-Board Commission to give a prize of \$150.00 to the best essay written by a senior in any college in the state on Baptist Principles and The Religion of Today, two papers were handed in, one by Mr. J. G. Cooke of Mississippi College and the other by Miss Elizabeth McAuliffe of Blue Mountain. We have not heard the decision.

Pastor W. L. Meadows is happy that the church at Pelahatchie subscribed this year to the co-operative program more than twice what was paid last year, and that so far they are up with their payments. Also the church at Morton is getting under the debt on the new church building in a way to indicate that they will lift it off this year.

Sunday School Superintendent W. E. Eikner writes: "With great pleasure I write you in regard to our Sunday School at Aberdeen. Since moving into our new building, we have departmentized and graded our school. Sunday, March 11, was banner day in the history of the school, with a total of 403 present, of which 126 men were present in the Gambrell Bible Class. Surely the Lord is leading us. And we are trusting that we will be able to accomplish still greater things in the Lord's work."

The New Orleans Christian Advocate (Methodist) says of Methodism:

"We gather from what we have read that there is a real dissatisfaction among a great many people, bishops included, with the functioning of the episcopacy under present conditions. This dissatisfaction will doubtless find expression in proposed legislation at the approaching session of the General Conference in Kansas City.

"There seems to be a pretty general agreement that the episcopacy at present is not altogether satisfactory. The main question is as to whether or not it can be improved, and, if so, how. The presiding eldership is also coming in for the usual amount of quadrennial discussion and criticism."

These are the men who are ably assisting to put over the Sunday School work in Mississippi. Perhaps we do not always properly value those who are close to us. But those in best position to know do not hesitate to say that the work being done by these men in training Sunday School teachers and officers, in inspiring our people to their best work, is not surpassed by the teams in any other state. They are only a part of the force and we hope to show you the faces of the others in our next issue. Better still, if you go to Hattiesburg to the Sunday School and B. Y. P. U. Convention you will see the originals and hear their voices in the various conferences. These and those like them are the men (and women) behind the guns.

Mrs. W. G. Burgin, wife of the dean of Dodd College, Shreveport, died Feb. 29.

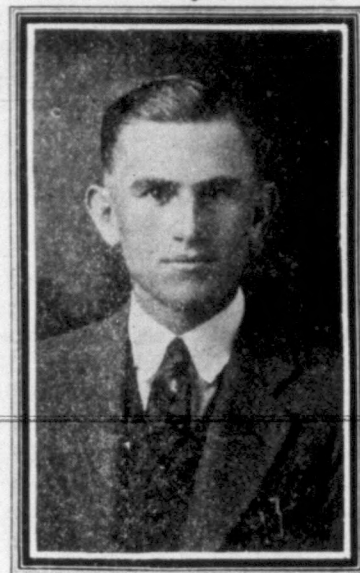
Pastor D. A. McCall and about fifty of his members at Griffith Memorial, Jackson, visited the new church building at Mt. Olive one day last week to get some inspiration and information for the one they are going to build. Everybody is praising the Mt. Olive building.

There is reported a campaign of personal evangelism in all the Protestant churches of Philadelphia, resulting in the largest number of conversions reported in any city. Dr. Geistweit of First Church, Dayton, Ohio, also reports fine results from a similar campaign in his church.

There's a lot of good news lying around your church that would gladden and stimulate others if you would send it in to The Record. And surely the world needs good news today, for the daily papers give us plenty of the other kind. But don't blame the daily papers for publishing the bad if you withhold the good.

The church at Tupelo has called Rev. H. R. Holcomb of Mansfield, La., as pastor and we are informed he has accepted the call. We will all be glad to welcome Brother Holcomb back to Mississippi, where it would seem he belongs, though most of his active ministry has been in Georgia and Louisiana. He has done a great work in Mansfield, not only in his own church but in all the adjoining territory. May his ministry in Tupelo be equally blessed.

It is certainly no credit to the Mississippi Senate that the reports of drinking during a visit by legislators to the coast recently should be made the subject of a joke. Reports of liquor drinking have been circulating in Jackson ever since the trip was made and men whose word cannot be questioned are responsible for these reports. A New Orleans daily paper said editorially, "The coast is full of rumors to that effect. One says that a zealous sheriff was shoo'ed off the premises by the great men of one metropolis when he undertook to mix the majesty of the law with the revels of the visiting statesmen." Instead of making a joke of such a disgraceful affair, the legislature ought to purge itself of such men. And certainly the people back home ought to see to it that men are sent to the legislature who can themselves obey the law.



WYATT R. HUNTER

Rev. J. B. Rowell, Heidelberg, R. 2, is willing to do evangelistic work wherever called.

Students of Mississippi College have a daily prayer meeting at noon for those who can attend. The young preachers have a prayer meeting on Tuesday and Friday nights.

Brother Pastor, is your church behind in the payment of your salary? One other question, Do you make a practice of giving the Lord always promptly the tithe of what you get?

When the bill to legalize prize fighting came before the Senate, it was voted on without discussion. It was said that discussion was suppressed for fear something would be said that would hurt the feelings of the preachers. Now, boys, don't try to put that over us. The preachers will not be hurt by what any advocate of this bill may say. Recently when a newspaper article appeared belaboring the preachers, and somebody asked what was the matter with the writer, the question was answered by another. Was the writer drunk or sober at the time.

I understand that a large number of Jews have joined the Christian Science cult? Can you explain the reason?

Failing to find satisfaction in their own faith, they are willing to try anything that comes along. To follow Christian Science, the Jew is told that he can remain a Jew and that he does not have to accept the divinity and the messiahship of Christ. He is willing to try it. The so-called Christian Scientists are making much of such propaganda. They flood the Jewish quarters with their literature and frequently announce free lectures. It is sad, and yet true, that a Jew feels himself more at home in a Christian Science gathering than in some of our churches. In New York, as a result of the Christian Science propaganda, between 75 and 100 thousand Jews joined the Christian Scientists, according to the statements of the rabbis. To combat this movement, the Jews started another movement called "Jewish Science", but they are making little progress.—Jacob Gartenhaus in Baptist Standard.

EGYPT

Ernest O. Sellers

Americans laugh at the Englishman who is said to have landed at New York, visited Niagara Falls and returned home to write a book about America.

It is equally as ridiculous for the average tourist to give an intelligent description of a land whose history goes back for milleniums beyond all authentic records, a land whose art flourished and faded before Greece was, whose various governments rose, reigned and were ruined long before those of today were conceived; a nation that today numbers around ten million souls and continues to be, as it ever has been since men began to gather in families, to form communities and to organize themselves into governments, one of the greatest granaries, sources of food supply on earth.

Egypt to the tourist, is like most of the East, a strange mixture of the ancient and the modern with the old tenaciously predominating and the new, seemingly not to any great extent, changing the man himself.

It is indeed a strange experience for the Westerner to meet the bead seller, the post-card salesman, the proffered, insistently urgent guide, the rug and scarf street salesman, the begging, whining, persistent cry of "backsheesh", the honk, honk of auto horns, the tinkle of camel bells, the shouts of donkey drivers, the urging, wheedling invitation of merchants to enter their ill smelling small shops, to see the many weird, wonderful and amazing costumes, the veiled women and fez tarboosh covered men, the many odors unknown to any other place on earth.

While all of this is true yet the city of Cairo and Alexandria can show the tourist as fine hotels, well paved streets, elegant homes, good cars and trams, quick and efficient taxi service and fine railway accommodations as can be found in most of the cities of Europe. One can find on sale in the larger, better shops every well known and widely advertised American commodity. Indeed Cairo boasts of possessing the "world's finest hotel", a big claim of course, still the tourist will find as elegant and ample accommodations as he cares to pay for.

No one who has had even the slightest contact with Egypt but will be intrigued. Its ancient impenetrable past, like the enigmatic Sphinx, seems to gaze down upon our feverish mechanistic age, with an aloofness, a detachment, that if it does not rebuke us it at least gives one pause. The history of Egypt reveals a culture, a government and an art, that in some things equals many of our boasted present day achievements. Surgical implements, feats and architecture like the temples and Pyramids, irrigation schemes and successes, methods of commerce, taxation laws, means and methods of home and conveniences, systems of records and accounts have been discovered in Egypt that not only challenge attention and study but antedate many of our boasted Western ideas and inventions.

Physically the most striking thing about Egypt is the narrow green strip of exceedingly highly cultivated land that borders the Nile River hedged in on both the east and west banks by the shifting white chrysaline sand dunes and plains that are absolutely devoid of any semblance of vegetation. Stretching for nearly a thousand miles north and south, and averaging about twenty miles wide, this strip of well watered, intensively cultivated land, which we are told produces two crops per year, is by no means "worn out" and is now as it has been for thousands of years, one of the most fruitful spots on this globe. Strangely to Western ideas, one sees the same old wooden plow drawn by huge oxen, the same old sled like appliance being dragged about on a "threshing floor" by oxen and the process of winnowing the grain being accomplished by tossing the chaff into the air just as it was done, on perhaps the same "floor" or dry smooth well packed spot of

earth close by a mud hut village, for a thousand years before Christ came to this earth.

Indeed it seems strange that the Egyptian has so widely adopted modern mechanical means of transportation and yet it clings so tenaciously to these ancient agricultural methods and crude cumbersome ox or hard propelled pumps for lifting the precious Nile water onto his irrigation fields. But such fields of green! What a delight to the eye after days of wilderness and desert sand. Corn, cotton, cane, hay, everything in rank profusion and all under hand cultivation. Perhaps it is the contrast that exalts the green valley over the gray desert, still it is truly wonderful to behold.

The great museum of Cairo is worthy of days of study. Therein has been gathered enough material to give the student a comprehensive idea of the civilizations of Egypt through the centuries. Interesting also is the beautiful Mosque of Ahmed, the tombs of the Mamelukes and of course, the Pyramids and the Sphinx will capture and entrance the interest of every visitor.

I witnessed the funeral of Saad Zaglul Pasha, the cultured leader of the Egyptian home rule party. It seemed as though all Egypt was present, literally thousands marched the streets of Cairo bearing banners and making a demonstration to the forces of the English government of the Nationalistic spirit of Egypt. Never before nor again will I ever see so many red fezed covered men, though a majority were otherwise garbed in European clothing.

Egypt is Europe's winter resort, the world's curiosity shop, the historian's enigma, the native's prison home and the land owner's mine of prosperity. Not much hope for the fellaheen rising above his station; not enough racial unity to rise to a real nationalistic solidarity. Egyptians do not trust each other. Banks are controlled by citizens of other nations. Corporations and business partnerships are unknown. Religiously the blight of Mohammedanism helps to hold back all progress.

Dr. Samuel Zwemmer told us that after more than two decades he could not point to any Mohammedan converts, though he did add that it is easy today to make an approach and that even in the great Mohammedan University in Cairo (10,000 students) he could distribute literature which is often accepted, read and even discussed, a change of attitude almost miraculous.

Egypt will ever remain a great lode star for the tourist, student and pleasure seeker.

The Baptist Bible Institute,
New Orleans, La.

WHAT YOU SEE AND DON'T SEE IN LONDON

London, England.—In London, say the Londoners, one may find everything that is to be enjoyed anywhere else in the world. My wife and I have found this largely true, with the necessary provision "if you know where to look".

In the early days of our residence here we thought there were some familiar American articles of food which could not be obtained. But after a while we learned where to get corn meal, and all the products from Battle Creek, Mich., and even peanuts and peanut butter.

Most people in London have never seen a biscuit (they call crackers biscuits), but I am a lucky exception because my wife makes them. A rolling pin is not allowed in the house, so as she makes them they look something like horned toads, but taste much better.

We have not found any place to get hot tamales or a bowl of chile and other Mexican favorites, but there are Indian dishes in plenty which provide all the pepper the system requires.

Yet, there are two "things" which we have missed in London, two ingredients of our native Southland which the great English city does not provide us. These are sunshine and negroes.

For four months we have had almost no sun-

shine at all. Rain has fallen here on three-fourths of the days since we arrived in mid-July. The skies hang drearily almost within reach of a tall man's grasp. Chill mists fill the air day after day.

When the sun at rare intervals has shone, in recent winter months, it hangs clammily on the horizon and its feeble rays are scarcely felt. A damp, cold breeze blows almost continuously and makes the poor alien from a balmy clime hump his shoulders and hug his breast in discontent.

Now and then the sky does clear and the wind relents. Then the smoke fog descends and wraps the city in a dirty, choking shroud. Coughing people grope along the streets and policemen get lost on their own beats. The sun is a strange pale disk if it is seen at all.

Good days do sometimes appear, to save us from despair. Then England is beautiful and green, even in the winter. We hear the modest notes of the nightingale at dawn and the joyful song of the lark as he flings himself upward in the sky.

If bright days are scarce, the dark people are scarcer in London—at least the American negro. Some of them are here as actors and actresses, entertainers, but they are not the negroes that we know in Mississippi and do not satisfy our longing.

We see also black people from Northern Africa, but these, although their facial features are the same, have a style which is entirely foreign to the Southern negro.

P. I. L., Jr.

READING THE BIBLE

Much stress has been placed of late on the reading of the Bible. Too much can not be said along that line, and yet care should be taken as to the spirit and the purpose of our reading.

The following poem with the exception of the last two lines was found in the notes and papers of the late, beloved, Rev. J. T. Ellis. It gives evidence of being the product of his mind; but if not it is the expression of his heart and brings to us a searching challenge concerning our Bible reading.

How Readest Thou? Lu. 10:26

'Tis one thing now to read the Bible through,
Another thing to read to learn to do.
'Tis one thing now to read it with delight,
And quite another thing to read it right.

Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty, once a week;
But no instruction from the Bible seek.

Whilst others read it with but little care,
With no regard to how they read, or where.
Some read it as a history to know,
How people lived three thousand years ago.

Some read it to bring themselves into repute,
By showing others how they can dispute.
Whilst others read it because their neighbors do,
To see how long 'twill take to read it through.

Some read it for the wonders that are there;
How David killed a lion and a bear.
Whilst others read it (or in it look)
Perhaps, because they have no other book.

Some read the blessed book, they don't know why,
It sometimes happens, in the way to lie.
Still others read it with uncommon care;
But all to find some contradiction there.

Some read it as though it did not speak to them;
But to the people at Jerusalem.
You read it, Dear Friends, through the Spirit's eye,
And learn of true life and a home on high.

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Housetop and Inner Chamber

There are said to be 217 chapters of the Royal Ambassadors in the churches of the Northern Baptist Convention.

There are more preachers preaching on the Ten Commandments today than we have known for a long time. There's a reason.

Pastors are reminding their people that next Sunday is a day of prayer and fasting in the interest of our cooperative work. But of course like everything else Christian it is to be voluntary.

The churches of all denominations in Corinth are reported to be cooperating in the taking of a religious census which will be followed by a three weeks' simultaneous campaign beginning the last Sunday in March.

The First Baptist Church of Jonesboro, Arkansas, has called to its pastorate Dr. A. W. Reeves of Atlanta, Ga. Dr. Reeves has just completed three years of successful work as pastor of the Grant Park Church of Atlanta.

The Indianola Baptist Church is this week consulting an architect in the hope of either remodeling their present church plant so as to adequately take care of the growing Sunday School or the building of an educational plant that will do so. Several plans are under consideration.

This leads me to say that I do not believe anyone has a right to designate his gifts until he has first deposited his whole tithe in the treasury of his church to be distributed according to the adopted budget of his church. After he has entrusted his tithe to his church for distribution, he then has a perfect right to distribute his other gifts as he sees fit.—N. T. Tull.

The 1927 report of the Association of American Atheists says: "Modernism is unworthy of serious notice. It is intellectual mush, a disgusting mass of figurative language. Whosoever, rejecting the Fall of Man, accepts Evolution should stop preaching Christianity. The descendants of apes don't need a saviour. What sense is there in preaching one to them?"

Every once in so often you see it stated that in America there are more telephones, more automobiles and more money and murders than in all the rest of Christendom put together. But here is something worth passing on from the Carnegie Foundation: "There are three to four times as many men in the United States pursuing higher education as in all Europe, and about five times as many women."

A history of the Mississippi Orphanage has been written at the request of the trustees by Drs. L. S. Foster, first superintendent for ten years, and J. R. Carter, the second superintendent for 25 years. The trustees met this week and will decide whether or not it will be published. At any rate it will be preserved as a valuable contribution to Mississippi Baptist history. If published, it is estimated that it will contain about 200 pages and sell for \$1.00.

Instead of employing a circulation manager for The Baptist Record, the Convention put the price of the paper to one-half, that is \$1.00 to each subscriber where the church or somebody in the church sends us the list containing 90 per cent of the families with one dollar for each. If there is any further information needed, we shall be glad to furnish it. Single subscriptions are still \$2.00. Business is good and all our work is in better shape by reason of increased circulation of The Record. If the Lord continues to bless us, we will double our circulation this year.

See a notice in the advertising columns of a pipe organ for sale by the church at Hazlehurst.

An exchange says that 2,000,000 children are starving in the two provinces of Shantung and Chihli in China.

Rev. N. D. Story, 1401 Gloster St., Corinth, Miss., enters evangelistic work. He refers to Dr. T. W. Young for information as to his qualifications.

Of the \$200,000 bequeathed to the Southern Baptist Convention for mountain schools by Mrs. Opdyke of Jamestown, N. Y., \$72,000 has already been paid.

Brother W. H. Patton of Shubuta subscribed for The Baptist Record before a copy was printed and he has been getting it ever since. For a few years he conducted a prohibition column in The Record and his heart is still beating strong on prohibition.

Dr. O. L. Hailey says the negro students in the Theological Seminary in Nashville live on twenty-five cents worth of food a day. We did on less than that for a while, but, O boy, that was several years ago. Somebody ought to help these prophets in prospect.

Dr. J. W. Mitchell retires from the editorship of The Witness with the love and admiration of all his brethren. His paper, the organ of Florida Baptists, has greatly increased in circulation in the ten years of his connection with it and is well gotten up in every way.

Does "tolerance" mean that men of any faith may speak their minds without fear? Or does it mean that nobody must say anything with which another might differ? What is tolerance? In the minds of some people it seems to mean that you mustn't say anything which might offend a Roman Catholic.

Grace Moore, of Jellico, Tenn., whose recent debut in the Metropolitan Grand Opera Company of New York, attracted such widespread attention throughout the country, is a Baptist and first attracted attention through her singing in the choir of the Baptist Church at Jellico. Her father, Col. Richard L. Moore, is a wealthy coal operator of that section and a deacon in the Baptist Church at Jellico.—Clip Sheet.

Dr. J. W. Storer says in The Religious Herald in reference to denominational ownership of the papers: "We know it is human nature not to bite the hand that feeds us. And it takes nerve for an editor to deliver his soul on denominational policies where that deliverance goes against the secretarial grain. And it takes shock absorbers to enable him to light, with any degree of safety, after he has done it once or twice". Dr. Storer seems to think that editors are a weak lot. Maybe so.

Dr. Ray Allen, minister of the First Methodist Episcopal Church, Hornell, New York, says in the Central Christian Advocate: "A life tenure episcopacy is an offense to our founder. John Wesley repudiated it. He selected a certain assistant or superintendent for America and when that superintendent assumed the title of bishop without warrant or authority, Mr. Wesley wrote him a most scathing letter, usually omitted by official Methodist historians. It closed with these words: 'How can you, how dare you suffer yourself to be called a bishop? I shudder, I start at the very thought! Men may call me a knave or a fool, a rascal, a scoundrel, and I am content. But they shall never, by my consent, call me a bishop! For my sake, for God's sake, put a full end to this!'—Ex.

Three American women teachers in Turkey are facing prison for giving Bibles to pupils. The pupils were converted.

One good way to celebrate the three hundredth anniversary of the birth of John Bunyan would be for each of us to read Pilgrims Progress. What do you say?

The Home Mission Board in Atlanta reports something over \$5,000 more received in the past ten months than in the same period the year before. We seem to be coming back.

Pastor J. G. Lott has resigned at Water Valley and accepted a call to Sumner. These people will find in him a faithful minister and he will find here a great opportunity. He begins April first.

Many will be sorry to learn of the critical illness of Rev. J. R. Johnston of D'Lo. He has been in poor health for several years, and now his friends are anxious about him. He preached in more churches in South Mississippi than almost any other man we know.

P. L. Johnston became editor of The Florida Baptist Witness on March 1st. He is an alumnus of Mercer University, has had considerable newspaper experience, secular, has been educational director in several of the larger churches, living recently in Miami, Fla. Southern Baptist editors will give him the glad hand of fellowship.

We learn that the movement in Florence to put The Baptist Record into all the homes began with a hen party suggested by the pastor's wife, Mrs. B. A. McCullough. A good sized hen will pay the subscription and is a very suitable offering. The ladies brought the hens, and the hens did their part. They know the difference between laying and lying. Letters were written to the ladies who did not come, and Brother McCullough drove the car and the ladies did the work. There was a nest of subscriptions with 78 eggs in it.

Dr. Everett Gill will be one of the speakers at the W. M. U. convention in McComb. He is a man of great ability and has had opportunity to accumulate a wonderful store of information about missions and Baptist conditions generally in Europe. He has for many years been European representative of our Foreign Mission Board and was a missionary in Italy. His home during his furlough is in Louisville, Ky. It is a fine opportunity for some of our churches to avail themselves of his services while he is in our part of the country.

Science is performing some wonderful stunts these days. A tooth was discovered in Nevada which eminent sages, savants and learned men with a large collection of D's of various sorts after their names, declared was the tooth of a man ape which lived many ages ago, and they gave it a name as high sounding as could be invented. And now alack and alas they turn round and say it was a hog tooth. Well maybe he was a road hog or an end seat hog. Any way pigs is pigs. And those fellows of the scientific method are the birds that we are advised to turn over our religion to for examination, revision, emendation or extinction. Excuse us!

Banquets for Sunday School classes and departments seem to be in favor just now. Last Friday night the Men's Bible Class of the First Baptist Church of Greenwood enjoyed a delightful banquet served by the Women's Missionary Society of the church. A most enjoyable program consisting of vocal and instrumental music and helpful talks was rendered.

The Adult Department of the Drew Baptist Sunday School recently enjoyed a social at which Brunswick Stew was the chief item on the menu. After a season of fun there were talks by Pastor W. R. Cooper of the Drew church and Mr. Forrest G. Cooper and Rev. A. F. Crittendon of Indianola.

Editorial

THE ELEMENT OF SURPRISE IN RELIGION

In a magazine for business a statement was recently made that a buyer for one of the largest chain store systems in America gave it as one of their principles in the conduct of business that they had regard to the element of surprise in the selection and display of their stock. That is good salesmanship, and good salesmanship is mightily needed in religion. Indeed the element of surprise is more necessary in religion than in the conduct of a mercantile business.

By this is meant something which will make people open their eyes and their ears to what the gospel has to present. It is attention plus. It is interest wide awake and eager. It is expectancy with desire added. It is appetite with zest. It is that something which not only draws the child to the sidewalk to see the circus parade go by, but fills him with a longing to go to the circus and starts him to the show-ground.

Advertising is more than a sign on the road. A sign may attract your attention, but the word advertise means something that turns you away from the course you are going to some other course that makes its appeal to you. All people interested in the advertising business work on this principle. Their purpose is not merely to get your attention, but also your response. The advertiser must have something to offer and he must offer it in a way to draw men to the object or purpose. Now nothing will do this like the shock of a surprise.

Does the religion which you and I profess have such a factor in it? Does the gospel which we preach have anything in it that shakes men loose from lethargy, sluggishness, slumber, sloth, from habits, from indifference, from the grip of sin, from the chains of conventions and customs? Is there any dynamite in it? Is it the power of God? Do we have the demonstration of the spirit and the power? Is it the voice of God, or the word of man?

We are making no plea here for the sensational in religion, for anything theatrical in the modern sense of that word. Though its original meaning of "Behold!" has mighty good Bible backing. But what we do insist on is that we should get back to the possession of that quality of the religion of Jesus Christ which strikes men with fear, that awakens them to awe, that shocks them to amazement at the supernatural power and effects of the religion of Jesus. The progress of the gospel will be given wheels and wings on which to travel when we can shake men out of torpor with amazement at the power of God.

It would be an interesting study, and exceedingly profitable to look up the places in the gospels or in the Acts of the Apostles where amazement is expressed at the word and work of God through Jesus and his apostles. A few samples will illustrate. When Jesus healed the paralytic, "They were all amazed and glorified God, saying, We never saw it on this fashion". When he healed the demoniac, "Amazement came upon all, and they spake together, one with another, saying, What is this word, etc." Again when he told them it was easier for a camel to go through a needle's eye than for a rich man to go to heaven, "They were astonished exceedingly". And remember that our word astonished means "thunderstruck". They were shocked as by a stroke of lightning or a sudden peal of thunder. Again when Jesus raised the little girl to life, "They were astonished with great astonishment". It is not that this happened occasionally, but that this was the attitude of mind which Jesus constantly provoked, is the significant thing.

And then follow it up in the Acts of the Apostles. Notice what followed the coming of the

Holy Spirit on the day of Pentecost. "The multitude came together and were confounded . . . And they were all amazed and marveled . . . And they were all amazed and were perplexed".

In the next chapter after the healing of the lame man, "And they were filled with wonder and amazement. And Peter answered, 'Why marvel ye at this, or why fasten ye your eyes on us?' And on and on to the end of the book.

What we are insisting on here is that this state of mind is necessary to the progress of the gospel. There must be an atmosphere of awe and of expectancy. There must be a realization that the gospel which we preach is not from man, neither by man, that it is not in wisdom of words, but in the power of God. If the gospel was supernatural in its origin 1900 years ago, it is supernatural in its power in the year 1928. If our preaching is not in demonstration of the Spirit and of power, it is up to us to find out where the trouble is. Is the gospel which we preach an evolution or a revelation?

HOW TO BE HAPPY No. VI

Blessed are the meek for they shall inherit the earth. Meekness is a quality everywhere commended and highly spoken of in the Bible; but it is not to be confused with a weak and pusillanimous spirit. It is not a limp and spineless ignorance and impotence. It is often counterfeited and caricatured. It is not the quality of one who lies down to be stepped on and run over. Like the quality of patience, it is often misunderstood. Patience is not submissiveness; it is steadfastness. It is not giving up; it is refusing to give up. It is not letting go in despair; it is holding on till victory comes. God is a "God of patience", that is he never abandons his purpose.

So meekness is not a mere negative virtue; it ought to be a virile quality. Paul wrote to Timothy, "Let no man despise thy youth". But meekness is essentially the opposite of selfishness. It is the spirit that seeks not its own but is devoted to another's good. It does not resent every supposed insult or injury, because it is not primarily concerned in defense of itself, but in the common good, the good of others.

President Wilson was in some places applauded and in others ridiculed because, when the nation was irritated by conditions on the Mexican border, he said "We are too proud to fight". He meant that it was too little a thing for a big nation to do. To be needlessly embroiled with a weaker nation when we could effect a peaceable settlement was beneath the dignity of a great and proud people. It would belittle us in our eyes to be playing the braggart and the bully with a nation like Mexico.

Meekness is altogether consistent with self-respect, but it has no kinship to the vainglorious spirit. It is respect for others, consideration for their rights, and even for their welfare when they have forfeited their rights. It is not like a pewter stick which bends before a blaze or under a weight, but cannot regain its erectness. It is like a steel rod which can bend when bending is needed, but resumes erectness when the occasion is over.

The best example that the Bible gives us of meekness is that of Moses. We are told (Numbers 12:3) "Now the man Moses was very meek, above all men which were upon the face of the earth". This description of him is given in connection with the uprising of Aaron and Miriam. They insisted that he was not the only mouthpiece of the Lord. They were not obliged to listen to everything he said. Moses did not defend himself. He did not even rebuke them. It was a personal matter and he would not make any defense. He let the Lord take care of this matter.

Nobody gets the impression that Moses was a weakling. He was the impersonation of manly

strength; the granite and fire of Sinai had entered into his constitution. He did not have to be fussy. He did not have to defend himself; he did not have to be self-assertive. He would not be self-seeking. All he wanted was that justice and righteousness and truth should stand. This quality comes out beautifully when, after the people had grossly sinned, and the Lord proposed to wipe them out, and to take Moses and make of him alone a great nation, Moses declined the honor and pleaded with God to spare the people lest His own name should be reproached. Moses put himself in the breach and saved the people. This was the acme of unselfishness, of magnanimity, of self-denial, of genuine meekness.

The other place where we may learn the meaning of meekness is in the life of our Lord Jesus. He said "Come unto me all ye that labor and are heavy laden; take my yoke upon you and learn of me, for I am meek and lowly". He was willing to toil for the sake of others, to bear others' burdens, and in the fact of bearing others' burdens he found his rest and joy. He was happy in service for here was the highest sovereignty. The welfare of others was his highest joy. That was the joy set before him, that made the suffering of the cross seem small.

It is also reported of him that he made his kingly entry into Jerusalem riding not on a war horse, but on a beast of burden. The prophet has written of him:

"Tell ye the daughter of Zion
Behold thy King Cometh unto thee,
Meek and riding upon an ass
And upon a colt the foal of an ass."

This is the kind of kingdom he came to set up; one of service to men, one in which men should bear one another's burdens and so fulfill the law of Christ. In order to do this there is needed the spirit of meekness, of unselfishness, the spirit of sacrifice, the spirit of the cross. Have we departed from this essential quality of Christianity?

Speaking of "blue seals" and "red seals", the apostle Paul seems to have had some of them. He says, "I bear in my body the brand marks of the Lord Jesus". These were given him by the enemies of the gospel. And then he may have had a few self-inflicted on the old Adam, for he says, "I buffet my body", I Cor. 1:27.

The resignation of Brother Crawford and his leaving Raleigh caused the suspension of the Raleigh Baptist. From letters we have received some brethren seem under the impression that The Baptist Record took over the subscription list of the Raleigh Baptist. No such arrangement has been made, and we have received no list of names from the suspended paper.

On February the 12th Bro. Hembree, a member of the Patterson B. Y. P. U. in Clinton Baptist Church, held a very effective service at Oakley, in which two of the young men were converted. Before we could get permission from their home church for baptism, one of the young men was pardoned. On March the 11th, the Patterson B. Y. P. U. witnessed the baptism of the other young man. May God bless him in his new life.

This year The Baptist Record celebrates its semicentennial. Fifty years ago Drs. J. B. Gambrell and M. T. Martin launched this ship and it has gone on without interruption. Now we are meaning to celebrate by doubling our subscription list. In three months time it has been increased by fifty per cent, and there is no good reason why we should not make it one hundred per cent. Help us to get it in ninety per cent of the homes in your church for \$1.00 each, which is half price. These subscriptions must all be sent in at one time accompanied by the payment for one year, or to be paid semi-annually or quarterly.

PUTTING THE CHICKEN BACK INTO THE SHELL

By Arthur J. Barton.

In the photo-gravure section of a recent Sunday issue of a daily paper there is a picture of four young alligators, one hour old, with their heads lying near four alligator eggs just like those from which they hatched. The heads of the young "gators" are nearly as large as the eggs, not to mention their bodies about three times as long as the eggs. It is a striking and forceful illustration or demonstration of the fact that you cannot put the chicken back into the shell.

As things appear to the writer, Southern Baptists in recent years have been engaged in the futile and destructive attempt to do this impossible thing. It appears now that at the next session of the Convention they are to be asked to make another attempt. When we ought to have been thanking God for such a fine hatch and giving all of our energy and strength to providing feed for the growing chicks, led by some brother, or a small group of brethren, who do not like too many chickens and who think the feed necessary for growing chicks costs too much and that the nearly four millions of Southern Baptists with all their wealth, ease and luxury are not able to provide the funds necessary, we have at divers times and in divers manners been seeking to put the chicken back into the shell. We may continue to give ear and may continue our efforts in that direction, but the efforts will not succeed.

We may succeed in killing off some of the valuable institutions of the Kingdom of Christ. We may succeed in narrowing our interpretations of the gospel and of the Kingdom program. We may refuse to continue some of our efforts which are manifested and clearly included within the spirit and purpose of our Lord's commission and within the provisions of the constitution of the Convention itself, which have contributed so largely and will contribute more to the spread of the gospel, the salvation of the lost and the world-wide establishment of the Kingdom of our Savior—all this we may do and even more—but we will not succeed in putting the chicken back into the shell. The gospel of Christ and the Kingdom of Christ are dynamic and vital. They are expansive and conquering in their processes. They are intended to cover the whole earth and to include all of the activities of the human family. They are full of life and power. They are not to be restrained. They are not to be "cribbed, cabined and confined". The mustard seed will grow, the leaven will work. Whenever and wherever the servants of Christ have the opportunity of establishing an institution or institutions that contribute to the promotion of the Kingdom, they are under heaven-imposed obligation to establish such institutions and to maintain them and to let them make their God-honoring contribution to the great project of world redemption. We may kill institutions but we cannot bind or destroy the dynamic power of the Kingdom of Christ. We cannot take from the hearts of redeemed men the passion and from their lives the effort to carry the gospel with its all-embracing compass and with its unlimited power to save, teach, heal and help suffering humanity. We may contradict the spirit and letter of the New Testament but we cannot change nor suspend its teaching.

You cannot put the chicken back into the shell. Let us quit trying. Let us thank God for the fine hatch He has given us, provide ample feed and let the chickens grow.

No. 804 Wynne-Claughton Building, Atlanta, Georgia.

The Christian Index reports the death of Mrs. John F. Purser at Atlanta, Ga. She was the widow of Dr. Purser, who passed over the river two years ago.

CHURCH CUSTOMS IN LONDON

London, England.—My husband and I joined the Putney Baptist Church. We were received into full fellowship on February 5 at the evening Communion Service.

Several differences of church organization and church practice in the English Baptist churches from that of the Southern Baptist churches have attracted our attention. Some of them have been made clear by the book of rules we received upon becoming members of this church.

So far as we have been able to know, no direct invitation for church membership is made at any preaching service. The "Doors of the Church" have never been opened. To become a member, application is made to the Executive, which consists of the Pastor and seven deacons in this church. They attend to the necessary preliminaries, as having two members to visit the applicant and report to the monthly church meeting, which is on a week night.

Members are formally received at a Communion Service, which is separate from the preaching service and immediately following it. We were received as soon as our letters came from the American churches. Just as the Communion Service began, the pastor came down to us at the front seat and acknowledged us in the name of the church, who did not vote upon our acceptance here, but by the sign of the lifted hand gave fellowship with the pastor.

The Communion Service comes twice a month, once at a morning service and another Sunday at the evening service. The members are requested to remain for one of these during the month. If a member does not take the Lord's Supper for three consecutive months, he is communicated with by the Executive, and possibly visited by a member they appoint. If the person makes no response to such communication or visit, his name is taken from the church roll at the October Church Meeting, but the name must have been brought before the members at a previous church meeting. To help in keeping the members in close fellowship, a book of Communion cards is given to each one at the beginning of the year, containing a card for each month. A change of address is noted on the back of the card as it is turned in. Members of other Christian churches are welcomed at the Lord's Table. The only Baptists here who practice close communion are a sect known as the Strict Baptists, who allow only the members of their own local church at the Table, and do not believe in missions or Sunday Schools.

The church budget is not mentioned at a public service. When a person makes his pledge, he is given envelopes for the collection and also "sittings". These "sittings" are assignments for pews.

We have found the members most kindly and the Pastor a friend, a man of profound religious conviction and of great power as a thinker.

—Sue Lipsey.

A father whose son was one of the U. S. Marines killed in Nicaragua wrote President Coolidge the following letter:

"For the death of my son I hold no malice against General Sandino, or any of his men, for I think, and I believe that ninety per cent of our people agree with me, that they are today fighting for their liberty, as our forefathers fought for our liberty in 1776, and that we, as a nation, have no legal or moral right to be murdering those liberty-loving people in a war of aggression.

"What we are doing is nothing less than murder, for the sole purpose of keeping in power a puppet president, and acting as a collector for Wall Street, which is certainly against the spirit and letter of our Constitution."

EDUCATIONAL DIRECTORS NEEDED

By W. W. Hamilton

Letters from so many of our pastors and churches for educational directors seem to point the way to the highest Christian service for great numbers of our young people who have volunteered, and who desire to make the most of their lives.

Such positions call for the best educational equipment, together with consecration, and also for special training secured at such an institution as the Baptist Bible Institute.

Our churches are asking for men and women of culture and of initiative and of the highest training. This is written to suggest that Christian young people, who are planning a life of far-reaching influence, will find in this work an opportunity for the use of the greatest gifts. The writer believes that our young men and young women can find no place in kingdom work where they are more needed or where they can do more for the Master, and is asking that they prayerfully and earnestly consider the investing of their time and personality and service in this most inviting field of work for our Lord.

DATES OF STATE EVANGELISTS

Reverend Bryan Simmons

Delta City	March 19th to 28th
Port Gibson	April 15th to 25th
Enterprise	April 29th to May 9th
Burnside	May 20th to 30th
Cruger	June 6th to 16th
Coffeeville	June 27th to July 6th
Louin	July 8th to 17th
Alcorn Co.	July 27th to Aug. 10th
Pleasant Hill (Near Columbus)	Aug. 12th to 17th
Harmony (Copiah Co.)	Aug. 19th to 24th
Tupelo Second Church	Sept. 23rd to Oct. 5th

Reverend D. W. Smith

Wahalak	March 25th
Parkway Ch., Jackson	April 22nd
Calhoun City	June 10th
Greenville Community	June 29th
Ripley	July 15th
Montrose	August 5th
Macedonia, DeSoto Co.	August 19th

Reverend W. W. Kyzar

Goss	March 18th to 25th
Black Jack	April 1st to 8th
Padukah, Kentucky	First two weeks in May
Overt	May 20th to June 3rd
Wanilla	June 10th to 24th
Eden	June 29th to July 8th
Lucien, Franklin Co.	July 13th to 22nd
Slayden	August 12th to 26th
Bowmar Ave., Vicksburg	Sept. 2nd to 16th
Hepzibah, Jeff Davis Co.	Sept. 23rd to 30th
McLain	Oct 7th to 17th
Scotland with V. E. Boston	Nov. 4th to 11th

The ministers of Jackson with a very few notable exceptions have worked hard and faithfully to defeat the prize fighting bill in the legislature. Dr. Gunter has given time to it day and night, and has shown fighting ability of the first quality. Dr. J. B. Hutton, who has served for thirty years as pastor of the Presbyterian Church and is one of Jackson's most highly honored citizens, fought to a finish. Good service was rendered by Dr. Spraggins, pastor of Galloway Memorial Methodist Church, and Dr. Decell, the presiding elder. Of course, our Baptist pastors, all five of them, were lined up on the right side. The finest spirit of cooperation developed among all these preachers. The only clerical favor shown the bill so far as we heard was by the Disciples and Episcopal preachers.

HISTORICALLY SPEAKING

Baptists are, and have been, long on Freedom;—freedom of conscience, freedom of speech, and freedom in the matter of conduct. The individual conscience cannot be coerced and be free. The individual cannot be hushed up and remain free. The individual cannot be forced into line as to conduct and be free. The individual must be free to think, free to speak, and free to act to conform to the New Testament form of a Christian. Freedom from all external influences and powers must be granted to the individual to think for himself, to speak for himself, and to act for himself is the contention of Baptists and has been through the centuries. (Granted that information and truth from any source be laid before him, and that the mind be enlightened from above.) However, let us never forget that freedom is not fury. The mind must be cool to be clear. The speech must be "seasoned with salt" to be pure. the conduct must be guarded to steer a straight course.

Yet, withal, Baptists are short on records. According to the roll call the following files of Associational Minutes are lacking:

- (42) HOBOLOCHITTO BAPTIST ASSOCIATION. Missing: 1856 to 1861 inclusive, 1870, 1882, 1884 to 1889 inclusive, 1891 to 1897 inclusive, 1899, 1900, 1902, 1903, 1904, 1906, 1907, 1908, 1910 to 1916 inclusive.
- (43) HANCOCK COUNTY BAPTIST ASSOCIATION. Missing: 1927.
- (44) ITAWAMBA COUNTY BAPTIST ASSOCIATION. Missing: 1922 to 1924, 1927.
- (45) KEMPER COUNTY BAPTIST ASSOCIATION. Missing: 1925 and 1927.
- (46) KOSCIUSKO BAPTIST ASSOCIATION. Missing: 1860 to 1888, 1891 to 1920.
- (47) JONES COUNTY ASSOCIATION. Missing: 1915 to 1918, and 1927.
- (48) JACKSON COUNTY ASSOCIATION. Missing: 1927.
- (49) JEFFERSON DAVIS COUNTY ASSOCIATION. Missing: 1912 to 1920, 1926 and 1927.
- (50) JUDSON BAPTIST ASSOCIATION. Missing: 1853, 1854, 1858, 1862 to 1866, 1868, 1873, 1879, 1880, 1893 to 1908, 1911 to 1919, 1921, 1924 to 1927 inclusive.
- (51) LEFLORE COUNTY ASSOCIATION. Missing: 1926 and 1927.
- (52) LAFAYETTE COUNTY ASSOCIATION. Missing: 1925, 1926 and 1927.
- (53) LEAKE COUNTY ASSOCIATION. Missing: 1927.
- (54) LEE COUNTY ASSOCIATION. Missing: 1920, 1926 and 1927.

Please forward missing copies to Dr. P. I. Lipsey, Baptist Headquarters, Jackson, Miss.

Yours for Service,

J. L. BOYD, Secty.

Sunday is the day for special prayer for all our cooperative work, and for fasting if the Lord so leads.

Have you been reading the special offer of books at reduced prices found in the advertising of the Baptist Book Store? It will well repay you to read it.

Pigs is pigs; a whole bunch of hogs were reported drunk from drinking swill from a still emptied out by the sheriff of Adams County last week.

There is a good deal of discussion now about how to get the pastorless churches and the churchless preachers together. Well now haven't we about usurped the Lord's prerogative in enough places; and shall we not allow him a leeway here?

A ROMANCE IN THE REALM OF EDUCATION

Not long ago—October 22, 1927, to be exact—Dr. Homer P. Rainey was inaugurated president of Franklin College, the State Baptist College of Indiana. He was only 31 years old and the daily papers carried the statement that he was the youngest college president in America. The road which Homer Rainey traveled was strewn with all sorts of difficulties. His parents were ambitious for him to have an education, but they were poor in material goods and were unable to help him bear the expense of an education. He worked his way through the high school, then through college and post-graduate courses.

He did his elemental school work in the little village of Eliasville, Young County, where he grew up. After several years an uncle, living on a farm near Ferris, offered him the opportunity of living with him and working his way through the Ferris High School. He spent one-half year in Ferris school. The year following his parents moved to Lovelady, and he attended the high school one year at Lovelady. However, Homer was not content with high school training; and the following summer he wrote to practically every first-class college in Texas, seeking a position that would give him the opportunity to work his way through college. But when the time came for colleges to open the middle of September, he had no definite promise of work in any of them. Finally he was encouraged to go to Austin College at Sherman. The next morning after he received the letter from Austin College, he followed his father to the front gate and asked him what he should do. "His reply," said Homer, "was that if I desired, he would give his consent for me to make the great adventure. That was the word that I had been so anxiously awaiting."

But he faced another problem. He did not have money enough to pay railroad fare from Lovelady to Sherman. His grandmother, who had a few dollars saved up from her pension fund, lent him enough money for his railroad fare. The next day after his arrival he made arrangements to live with a Sherman family and work for his board. He did everything that had to be done, such as milking, washing dishes, tending the children, driving an automobile, and working extra time in the business of the good man who had made provision for him in the home.

At the end of his first year in college he won high honors for scholarship, and received a scholarship medal. The next year he was offered a position as waiter in the boys' dormitory, and held that position for the next three years. After he had been in Austin College one year, the director of music in the college discovered that he had a voice of some possibilities, and a Sherman citizen offered him the opportunity of taking voice lessons in return for singing in the choir of the church. The training which he received in voice helped him through the remaining years in college and university. Part of the time, especially while Pastor Fred Brown was in France, in 1918, he served as assistant pastor of the First Baptist Church, of which he was a member.

Upon the completion of his college work in Sherman, he was very much undecided as to what his future course should be. However, after his graduation from Austin College, he remained there three years as an instructor, and decided definitely to give his life to the career of teaching. In the fall of 1922 he and his young wife left Austin College and entered the School of Education at the University of Chicago. There were three years of graduate study ahead of them to the Doctor's degree, and they had saved scarcely enough money to put them through the first year. His interest in music helped him much in getting through. He ushered two full seasons for the Chicago Opera Company; ushered at all the football games; and during spare hours worked in the library of the University of Chi-

cago. But with all of this work there, funds were almost exhausted by the first of May of the first year. For a few weeks his wife worked as clerk in Carson, Pirie Scott Department Store, one of the largest stores in Chicago. He taught in the summer session of the University of Chicago, having received his Master's degree in June.

They faced another school year without funds. About the middle of August one day, the director of the School of Education called him into his office and told him that there were two representatives of the General Education Board of the city who were prepared to offer scholarships to worthy Southern students who were seeking higher degrees, and that he had been recommended for one of their scholarships. He met them in a conference the next day, and they made an outright gift of \$2,000 as a scholarship for the next year, with no restrictions. The fund assured the completion of his graduate training and the next August he received the degree of Doctor of Philosophy.

From the University of Chicago, he went to the University of Oregon as Professor of Education, where he remained until his election last year as president of Franklin College.

In a personal letter to the writer of this sketch, who recalls delightful associations with Dr. Rainey while he was a student in Sherman, he writes: "There is only one explanation of it that I can offer, that is that the Lord takes care of and provides for those who trust him. Then, too, my ambitions were inspired and kept constantly alive by the wonderful influence of the greatest little mother in the world. Her faith in me and in God's providences was marvelous, and the letters which came to me each week as regularly as the days, were the source of the greatest inspiration of my life. They were letters of hope and confidence and undying faith. Those letters still come each week and their meaning to my life cannot be evaluated."—Baptist Standard.

PLAN FOR REDUCING THE FOREIGN MISSION BOARD DEBT

Following the instructions of the last Southern Baptist Convention, the Foreign Mission Board at its meeting in June appointed the Administrative Committee. By the time of the full Board meeting in October, this Administrative Committee had given the affairs of the Board a thoroughgoing review and was ready with recommendations that more clearly defined the duties of the various officers of the Board, and gave extensive attention to the financial condition of the Board. Some of the recommendations adopted were:

1. That the fiscal year of the Board's business be closed December 31st, in order that ample time might be found between that date and the meeting of the Southern Baptist Convention in May for the most complete audit of all accounts.
2. That the total actual indebtedness of the Board on January 1st, 1928 be set up on the books as the debt of the Board. This debt is to be kept as a separate account to which shall be added only the interest as it accrues. It is to be reduced by any contributions sent specifically for its liquidation, and by a payment monthly, according to the instructions of the Convention, of 10 per cent of the receipts from the Cooperative Program.

The subsequent report of the Treasurer on January 1st, showed the debt to be \$1,145,729.00.

How is this debt to be handled? The Board, as indicated above, has a definite plan for the reduction of the debt. This plan operates in three ways:

1. Ten per cent will be taken monthly from the receipts from the Cooperative Program and applied to the debt.
2. Certain properties in the home and in the foreign lands belonging to the Board which can-

not now be developed for the work of the Board, will be sold.

The Board feels that it should use its own assets as far as possible for the liquidation of its indebtedness. There are not a great number of such pieces of property but there are a few which cannot now be developed on account of the embarrassment of the Board, and which have enhanced in value to such a degree that if they can be sold favorably, will make an appreciable payment on the debt.

3. By special gifts from friends. A friend in Richmond who learned of the Board's definite plan for reducing its indebtedness, came into the office and left a check for \$1,500.00. Another friend from a nearby city, after a conference with the Chairman of the Administrative Committee and the Secretaries, was so pleased with this and other plans of the Board for handling its affairs, that he enthusiastically gave \$20,000.00 for the reduction of the debt, with an expression of the earnest hope that other friends of foreign missions would see their way clear to make special gifts toward paying this debt.

One of the great advantages of this plan is that when a gift shall be made toward the reduction of the debt the giver can be perfectly assured that the debt will be actually reduced by the exact amount of his gift.

The Board is not going afield on a campaign for the payment of its debt, but it does want the denomination to know of the clear-cut plans on which it hopes to see this debt entirely liquidated, and the Board placed in a position where it can give more adequate attention and support to the needy cause abroad.

In order to prevent the possibility of adding to the debt the Board at its meeting last October appropriated for 1928 about the same amount for current expenses of the work as it appropriated for 1927. The appropriations and expenditures for 1927 were well within the limits of the receipts for the year. If our income for 1928 shall be as much as it was last year, the Board will not only meet its appropriations but be in position to add a substantial amount to the 10 per cent and the special gifts toward a further reduction of the debt.

What the Board needs now is the continued and hearty support of the denomination. With this it can come through to that better day when the debt incubus will be lifted and the Board will be set free to render that wider service for which all lands are persistently calling.

Foreign Mission Board, Southern Baptist Convention,

R. E. Gaines, President,

L. Howard Jenkins, Chairman of Administrative Committee.

SELECTIONS

By J. N. McMillin

Spurgeon on the 23d Psalm:

"There is no inspired title to this psalm, and none is needed, for it records no special event, and needs no other key than that which every Christian may find in his own bosom. It is David's Heavenly Pastoral; a surpassing ode, which none of the daughters of music can excell. The clarion of war here gives place to the pipe of peace, and he who so lately bewailed the woes of the Shepherd tunelessly rehearses the joys of the flock. Sitting under a spreading tree, with his flock around him, like Bunyan's shepherd-boy in the Valley of Humiliation, we picture David singing this unrivaled pastoral with a heart as full of gladness as it could hold; or, if the psalm be the product of his after years, we are sure that his soul returned in contemplation to the lonely waterbrooks which rippled among the pastures of the wilderness, where in early days he had been wont to dwell. This is the pearl of psalms whose soft and pure radiance delights the eye; a pearl of which Helicon need not be

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

WHY NOT PLAN TO HAVE A STEWARDSHIP REVIVAL IN YOUR CHURCH THIS SUMMER?

EARNING AND COVETOUSNESS

Covetousness is the pagan lie of human ownership still left in the redeemed soul. There can be no greater peril to the Christian. Jesus earnestly and repeatedly warns against it.

If a man is covetous, the more he earns the worse off he is. When he begins to accumulate property on a large scale, his case becomes serious. Then if he is really a child of God, he will be chastened with adversity. If he continues a success in making money, the probability is that he is no Christian. For if he is God's child, God will save him from the peril of unconsecrated riches.

Should a church concern itself about the daily earning power of its members? Should it teach its younger members to earn money?

Yes; if it has first taught them Stewardship. But never otherwise. To teach a young Christian to earn money without teaching him that God owns him and all his earnings, would be just as great error as to teach him to use a pistol without regard to human life. One is murder, the other is covetousness. It would be just as great error to teach them to drink whiskey. One would be drunkenness, the other covetousness. Covetousness is just as great sin as either murder or drunkenness. Read 1 Cor. V, Mark VII, 20, f and Rom. 1, 28f.

There is vileness in earning money, unless the earner is a steward. But there is divineness in earning money when the earner is a real steward of God.

Once the young Christian is thoroughly committed to Stewardship, the church is deeply con-

ashed, though Jordan claims it. Of this delightful song it may be affirmed that its piety and poetry are equal, its sweetness and its spirituality are unsurpassed.

The position of the psalm is worthy of notice. It follows the twenty-second, which is peculiarly the Psalm of the Cross. There are no green pastures, no still waters on the other side of the twenty-second psalm. It is only after we have read, "My God, my God, why hast Thou forsaken me?" that we come to "The Lord is my Shepherd." We must by experience know the value of the blood-shedding, and see the sword awakened against the Shepherd, before we shall be able truly to know the sweetness of the good Shepherd's care.

It has been said that what the nightingale is among birds, that is this divine ode among the psalms, for it has sung sweetly in the ear of many a mourner in his night of weeping, and has bidden him hope for a morning of joy. I will venture to compare it also to the lark, which sings as it mounts, and mounts as it sings; until it is out of sight, and even then is not out of hearing. Note the last words of the psalm—"I will dwell in the house of the Lord for ever"; these are celestial notes, more fitted for the eternal mansions than for these dwelling places below the clouds. Oh that we may enter into the spirit of the psalm as we read it, and then we shall experience the days of heaven upon the earth."

Twenty-eight additions, 24 by baptism, resulted from a meeting in Grove Ave. Church, Richmond, in which Dr. J. W. Storer was assisted by W. C. Boone.

cerned to increase his earning power in every way it can. The church cannot be indifferent to the earning of money by its members. Those who earn without thought of God's full right to their earnings should be warned, rebuked, besought and prayed for. Those who earn as God's stewards should be encouraged, trained, helped.

So when our churches take New Testament Stewardship seriously, they are going to train young consecrated Christians into their very highest earning power. This is the next step in local-church education.—The Next Step.

TEETHING

In one of our Southern States, a Baptist business man became a steward and began to tithe. He opened a new account at his bank and called it "Tithing Account."

His banker seems to have known little about either New Testament Stewardship or about tithing. For he asked, "What does Bill Jones mean by running a teething account?"

But after all, was the banker far off? The tithe is the teeth of Stewardship. Tithing is the teething state of Stewardship. The steward who does not conscientiously tithe has not yet cut his teeth.

He is gumming the Lord's work. There is no bite in his convictions as to Stewardship.—The Next Step.

FAYETTE INSTITUTE

We closed a Stewardship Institute Tuesday, Feb. 28th, at Fayette, Jefferson County, of which Rev. D. O. Horne is Pastor. Forty-two Diplomas and Seals were awarded to those who did the required work in the institute.

STATE ELEMENTARY LEAGUE PROGRAM

Auditorium First Baptist Church, Hattiesburg.
Afternoon March 20th, 1:30 O'Clock

Devotional—Mr. Gaines Hightower.
Word of Welcome—Mrs. J. L. Johnson.
Response—Mrs. E. L. Posey.
Secretary's Report—Mrs. Bessie Stubblefield.
Announcement of Theme: "Vitalizing the Elementary Department".
Vitalizing Through the State League—President.
Vitalizing Through the County League—Mrs. W. D. Cook.
League Song.
Vitalizing Through the Standard of Excellence—Miss Jennie Watts.
Vitalizing Through Home Cooperation Week—Miss Hallie Polk.
Vitalizing Through Department Cooperation—Mrs. A. W. Amis.
Vitalizing Through Handwork—Mrs. F. A. McCoy.
Vitalizing Through Special Days—Mrs. G. H. Ferrell.
Vitalizing Through Parent-Teacher Club—Mrs. Wright.
"Echoes from Greenville"—Mrs. A. A. Miller and others.
Address—Miss Fannie Traylor.
Round Table.
Business.
Symposium on Music—Miss Joy King.

Rev. H. R. Holcomb of Mansfield, La., is assisting Dr. W. E. Farr and the First Church, Grenada, in a great revival.

W. M. U.

Our Guests

Not a sister in the state, and we believe not a brother, will want to miss our State Convention in McComb April 3-5, because of the presence of our distinguished guests. Mrs. Cox, Union President, will bring two great messages. Miss Leachman will do the same. Dr. Everett Gill will speak to us on the first evening. Be sure to read how through him "Europe Salutes America" in your April issue of World Comrades, that has just come from the printers. After this splendid introduction to him and his consecrated wife all of us will want to hear his message.

Ruby Anniversary Poster

A new poster has been received from Birmingham Headquarters which represents so beautifully our Ruby Anniversary. It will prove an attractive addition to your posters in any church or W. M. S. room. The price is ten cents. Send direct to 1111 Comer Building, Birmingham, Ala., for a copy of this poster.

Attention Everybody

Please send your name at once to Mrs. W. E. Brashear, McComb City, if it is your purpose to attend the State Meeting April 3-5. She will take pleasure in providing a home for you. Kindly state whether you will go by rail or auto; and let her know what time you expect to arrive.

Concerning the Trip to Canada

You will perhaps be interested to know of a conversation I had recently with the Federal Office here concerning the trip to Canada. It seems that no passport is required but that a person must be able to prove American citizenship in returning from Canada. All that is necessary is a birth certificate or a receipt showing the right to vote or a statement signed before a notary public to the effect that one is an American citizen. This information might well be passed on to any who are planning to attend the Baptist World Alliance in Toronto.

Yours in loving gratitude,

—Kathleen Mallory.

Associational Mission Study

The ladies from the different churches of the Newton County Association which have W. M. S. organizations met in Union for a Mission Study Feb. 29th. The book studied was "Prayer and Missions" by Montgomery.

Every W. M. S. of the county was represented and more than a hundred ladies were present to study this wonderful book that shows us where to get the power and where to use it. Miss M. M. Lackey, the beloved Secretary, taught in her own beautiful and forceful way this book. The ladies as a whole expressed themselves in the belief that this was one of the most profitable days ever spent in their associational work and they are looking forward to making this a permanent part of their work.

As a pastor I can say that it will pay any church or association to have a day to study some phase of our Mission work and may God speed the day when our men, in an intelligent and systematic way, shall begin the study of God's plan of Missions and the desperate needs of the world for the light of the gospel.

—G. O. Parker, Pastor, Union, Miss.

Spend Your Golden Anniversary in McComb
Golden moments are arriving for each member of the Mississippi W. M. U. who will embrace the opportunity to use them.

Golden hours of praise and prayer and worship of that Eternal One in whom we live and move and have our being!

Golden days of consecration and service in the Master's cause. Reviewing the work of the past year. Studying, planning and working out a program for the coming year.

Golden thoughts and wonderful inspiring talks will be brought by some of the most noted speakers of our denomination.

A Golden Anniversary comes only once to a person or a cause and this is YOUR W. M. U. and YOUR GOLDEN ANNIVERSARY!

Happy are the Baptist churches of McComb that this glorious opportunity has come to them and to our city!

O, women of the W. M. U. of the State of Mississippi! Can you afford to miss this great celebration—this fiftieth birthday of our grand organization?

McComb expects you—come!

—Madge Quin Fugler,
Publicity Chairman.

Chattanooga—The Convention City

By Mrs. Raleigh Crumbliss, W. M. U. Publicity Chairman

With all meetings, including those of the Women's Missionary Union, conveniently grouped under one roof in a magnificent new municipal auditorium equipped with every facility for properly fulfilling the requirements of such gatherings, unsurpassed hotel accommodations within easy access to this building, all Baptist homes of the city extending a warm welcome and scenic and historic attractions than which no city in the country can boast of any more interesting, visitors to the Southern Baptist Convention in May will find Chattanooga one of the most delightful places in the country for an affair of this kind. It was because of its nation-wide reputation as a convention city of more than usual charm, that the Southern Baptist Convention came to Chattanooga in 1921, following the invitation delivered at Washington by Chattanooga Baptists, and it was not difficult at Louisville last May to get the big meeting to vote to come back to Chattanooga.

But those who attended the convention before will find things even more to their liking on the occasion of this year's meeting. Whereas before, the sessions were held in the temporary tabernacle erected for Billy Sunday and dedicated to the service of God by the greatest revival ever held in Chattanooga, this year's meeting will be held in the large Memorial Auditorium dedicated to the boys of Chattanooga and Hamilton County who gave up their lives in the service of their country during the World War. This building, costing more than a million dollars, is one of the biggest and handsomest memorials of the World War in the entire country. It contains one great hall seating 6,000, another hall seating 1,300; another hall accommodating 500, two large special meeting rooms accommodating more than 200 each and a vast exposition hall. In the main hall where the big sessions of the convention will be held is a pipe organ which is pronounced one of the really great instruments of its kind in the world. This organ is regularly played by Edwin Lemare, regarded as the world's foremost pipe organist, and every Sunday afternoon during the winter is devoted to a free organ recital by him.

The Hotel Patten, which has been designated as convention headquarters, is only four blocks from the Memorial Auditorium. This is a twelve story building, containing more than 400 rooms and is one of the South's most modern and up-to-date hostelryes. Housing of many conventions has given its management an experience which peculiarly equips this institution for giving that warm-hearted hotel service which visitors enjoy. In addition to the Patten, there are many other hotels. The Read House, a new two million dollar hotel with 400 rooms, was just completed two years ago and is five blocks from the auditorium. Others are: The Park Hotel, 100 rooms, a block and a half away; the Ross, two blocks away; the Annex, four blocks away; the Northern, six blocks away; the Grand, eight blocks away but

directly opposite Terminal Station; the Austin, six blocks away; and the Eastern, four blocks away. Mr. I. B. Merriam, c. Chattanooga Boiler and Tank Company, Chattanooga, Tenn., is chairman of hotel reservations.

Every visitor to Chattanooga wants to take in the city's points of interest, so several interesting sightseeing trips in comfortable cars and with well informed lecturers are available. Included in such tours are the following: Lookout Mountain, famous in song and story as the scene of the "Battle Above the Clouds" during Civil War days, from the point of which one sees right at hand the beautiful valley of the Tennessee River with its famous Moccasin Bend and in the distance the mountain peaks of six other states; Chickamauga National Park, scene of the bloodiest battle of the Civil War and one of the most stubbornly fought conflicts of all history, now used as a memorial park, traversed by beautiful roads and decorated with hundreds of interesting monuments erected by the states whose soldiers battled there; historic Missionary Ridge, scene first of an early mission settlement among the Indians, for which it was named, and later as the battleground where the turning point of the Civil War was reached, the defeat of Bragg's army there being followed by Sherman's march into Georgia and to the sea; Orchard Knob, which was Gen. Grant's headquarters during the Battle of Missionary Ridge; the National Cemetery, one of the most beautiful in the country, where some 18,000 soldiers are buried; and beautiful Jackson Park.

Because of the many interesting associations of the Civil War that the city has for the veterans of both the Confederate and the Union armies, Chattanooga in 1913 had the unique honor of entertaining both the convention of the United Confederate Veterans and that of the Grand Army of the Republic. It is the only city of the country which has ever done this.

Signal Mountain, an hour's ride by trolley and shorter by automobile, is also an interesting place to visit. From its point the magnificent gorge of the Tennessee River, where it cuts its way through the mountains, can be seen as well as a panorama of the Tennessee Valley for fifty miles. Signal Mountain is also the site of the nationally known Signal Mountain Inn, resort hotel, with its surrounding settlement of beautiful homes, golf course and mountain scenery.

While Chattanooga has a far reaching reputation for its unrivalled scenic attractions and its interesting historical associations, visitors will also be pleased to see something of its great industrial life, since it is the foremost manufacturing city of the south, embracing within its metropolitan district some 500 factories turning out yearly 2,000 different manufactured articles. Next to Philadelphia, it is said to be the biggest textile center in the country and it turns more iron and steel into manufactured products than any other southern city.

As a church-going city, Chattanooga is pre-eminent, having a church membership in proportion to its population which few cities in the country can outdo. For this reason, its church spires are thick and prominent. Among these on every hand are those of the Baptist denomination.

So far we have had no application for a book from any pastor in the state who counted fifty per cent of his members present at any church service.

This is just too good a word not to pass it on. One to whom Brother E. Gardner preaches in Amite County says, "I imagine his preaching is more like Christ's preaching than any one's I know. Brother Gardner now has and always has had all the work he can do in his own home county. Every one knows him and to know him is to love him". No this is not an obituary. He is very much alive, and long may the Lord spare him to us.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

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Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

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sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Obituary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word
which must accompany the notice.

TEXT: Heb. 4:15-16

SUBJECT: "In the Holiest of
Holies with Christ"

C. C. Weaver

The Holiest of Holies was sit-
uated in the rear of the Tabernacle,
separated from the main court by
a curtain. In this place was the
ark of covenant, in which was placed
the tables of the law, a pot of man-
na, and Aaron's rod that budded.
Over the ark were the two Cheru-
bim, overshadowing the mercy seat,
under which, the Shekina Glory
abode, the presence of Jehovah.

Into this place no Jew dared to
go. No one, save the High Priest,
and he once each year, entered this
sacred place. Doubtless many Jews
longed for the privilege of entering,
and having communion with God,
but it was guarded by the veil! Their
intrusion would have been visited by
death. And, by the way, not even
the High Priest could enter until
life had been yielded up! The Priest
after the Sacrifice had been slain,
carried the blood on his own hands,
and sprinkled it on the altar, or
mercy seat.

This sacred place was the place
around which revolved the religious
life of the Jews.

But, there came a time when the
veil was torn from top to bottom.
No human hands tore it!

May I add two things by way of
parenthesis. There have been ef-
forts galore to "patch up" this old
curtain. The Jews sought to con-
tinue their religion.

The Catholic confessional is an
effort to continue the MATERIAL
holiness of holies. The Catholic con-
fessional is a travesty on human intel-
ligence! For, does not the priest,
in the confessional, presume to take
the place of the Shekina Glory,
which manifested the presence of
Jehovah?

In the rending of the veil, there
are, among many, two things that
are outstanding. First, that God is
not confined to ANY locality, and,
consequently, may be found and ap-
proached, anywhere, by anybody.
Second, that there is no need, any-
more, of a priest, to enter the Holy
of Holies for any needy soul.

But the subject under which this
is being written, forces me to look

The Orphanage Signal

From now on look on this page
for a message from the Orphanage.
Here are the facts for this week.

Here are the figures of the audit-
or, Mr. W. Q. Sharp, audit dated
Oct. 31, 1927:

There was received last year
through the cooperative program
\$9,852.49, and from sundry dona-
tions, or individual donations \$7,-
471.51; sundry sales, that is of scrap
stuff and different products that
were sold from the Orphanage, farm
and dairy last year, \$720.37; sub-
scriptions to the Gem \$146.46, rent
from the Chrestman farm \$3,040.50,
interest on deposits \$36.72, General
Association W. M. U.'s \$124.97, from
State Education equalization \$150.00,
total \$21,543.02. You can easily see
that we received through the co-
operative program only \$9,852.49,
and the \$3,040.50 rents received
from the Chrestman estate will no
longer be received.

The exact disbursements for the
year of '27 were \$24,081.96, the dif-
ference being taken care of by the
funds already in the bank.

The amount in the bank when I
took charge on November 1, 1927,
was \$406.55, with all October bills
to come in on the first amounting
to \$1,807.00 to be taken care of with
this \$406.55, and the amount to
come in from the cooperative pro-
gram on the first of November.

I hope this gives you a clear
statement in regard to receipts.

We have received through the co-
operative program this year by
months: November \$2,114.90, De-
cember \$213.87, January \$990.76,
February \$615.60; total to March
1, \$3,935.03, a fraction more than
enough to have run us only for one
month, had it been necessary to have
bought all food and clothing.

Now, the special donations re-
ceived through the Secretary's of-
fice by months are: November
\$222.31, December \$541.00, January
\$893.40, February \$196.38; total \$1,-
852.09. Total direct of all donations
not coming through the Board \$11,-
079.62. This gives you all receipts
thus far, but bear in mind that a
large amount of this is designated
to special funds, such as furniture,
clothing, dairy barn, isolation build-
ing, and other equipment, which
cannot be spent other than as des-
ignated.

We have in the bank at present
\$6,698.39, of which more than \$2,-

for ANOTHER Holy of Holies.
And, be it said, there is one, into
which both Jews and Gentiles may
come. And, praise God, come
BOLDLY, without any fear! Where
is it? Not necessarily in a closet,
as was the Jewish one. That would
make it too local, and would prevent
many needy souls from entering.

The Holy of Holies, of which I
speak, and into which every heart
may come, is anywhere that a hu-
man heart may realize the need of

000.00 for furniture, \$700.00 for
dairy barn, and more than \$300.00
for isolation building is designated.

Also bear in mind that the Thanks-
giving cars brought in a large
amount of provisions and clothing,
which cuts down our expense for the
first four months, but these supplies
are giving out and it will take from
\$2,100.00 to \$2,500.00 a month to
operate for the rest of the year, and
should I not save what I have in the
bank for running expenses you can
easily see, we would run short of
both food and clothing.

According to the receipts of the
cooperative program for the past
five years some of the months ahead
of us will be exceedingly hard, so I
am attempting to save through the
months when our expenses are not
so heavy for the rainy day. Now,
is this wise or unwise?

I have no criticism to make of the
past administration, a better man or
woman never lived than Dr. and
Mrs. Carter. Baptists at all times
should feel very grateful to them.
But as to the condition of the build-
ings and equipment I haven't any-
thing further to say than, come and
see for yourselves.

I am not a knocker, but I do try
to be a builder. This is your insti-
tution; if it is bad, it is yours, if it
is good it is yours. I am simply
leading the children and their future
comes first in my life and desires.

When I first came here one year
ago I was put in charge of the local
work, all except the financial end
of it, over which I had no control
to issue or draw checks, other than
the \$900.00 turned over to me for
improvements, all of which was
used in a few weeks.

I have had complete charge since
November 1, and have gone forward
trying to improve things.

Dr. Carter is not to be criticized,
if any one is to blame, it is the Bap-
tists who haven't given the funds
sufficient to operate. Everyone will
remember that wherever I have
spoken at home or abroad that I
have praised Dr. and Mrs. Carter,
and frankly state that I love them
as few people I know.

My books are open to the Bap-
tists of the state; the books and
the institution belong to you, and
you have a right to come and see,
make any suggestion or correction
that you think wise. I simply say
again, come and see for yourself.

—B. E. Massey, Supt.

Christ. In your bed-room. In your
closet. On the highway. On the
battlefield. Behind your counter. In
your office. Close your eyes, thrust
from your mind and heart all other
things and talk to Jesus! And then
listen to his voice! THE MOST
SACRED THING IN HUMAN EX-
PERIENCE IS A SOUL LOCKED
UP IN THE HOLY OF HOLIES
WITH CHRIST!

What are our encouragements to
enter?

1—The character of the Priest
that we shall find. One that "can be
touched with the feeling of our in-
firmities. He knows our sinful
tendencies. He knows all about the
temptations to which we are sub-
jected, having, himself, been "tempt-
ed in all points like as we are, yet
without sin." Oh! I'm so glad, that
my fellows are not the ones to pass
on my sins! The world looks on
and says: "How he did sin!" But
Jesus, my Saviour, my High Priest,
who knows all about me, looks on
and says: "Yes, he sinned, but how
he did try, but the flesh was weak!"
Yes, he knows all about the sinful-
ness of my nature, and knows that
I hate sin, and that I am striving
to gain the mastery over sin, and
so, when I enter the Holy of Holies,
I shall find, waiting and anxious, a
loving, compassionate, merciful Sa-
viour-Priest.

2—Another encouragement to me
to enter, is the fact that I shall find
mercy. God shall not give me jus-
tice. I got justice in Christ on the
Cross! That makes it possible for
him to deal with me in mercy. Let
me not be afraid. I am encouraged
to come BOLDLY to the throne of
Grace. I shall come humbly, to be
sure, but I shall come unafraid, for
I know that I am welcome, and that
my Saviour-priest longs for me to
come, and to extend to me his
mercy.

3—I shall find grace to help in
time of need. There are so many
things that, to the Christian, are
problematic. Many trials to endure.
Many crosses to bear. Many vic-
tories to win. Many battles to fight.
In the Holy of Holies with Christ
is to be found the strength and help
that will insure us the help that we
must have if we are to be success-
ful in the Christian life.

It may be well to inquire: What
may hinder me from entering the
Holy of Holies, where I may have
communion with Christ?

1—An improper conception of its
importance. So many seem to think
that they can get along without
Christ and his presence. But the
Christian that tries to go on in the
Christian life without the commun-
ion of the Saviour is doomed to de-
feat and failure.

2—An unwillingness to confess
that we are sinful. Two men stood
in the temple to pray. One stood
and prayed thus with himself: "God,
I thank thee that I am not as other
men, or even as this poor publican.
I pay tithes of all that I have, etc."
He came into court, so to speak,
and told the judge what he was,
that he needed no clemency at his
hand. In his own eyes, he was al-
ready justified, and needed nothing
at the hand of the judge. No con-
fession, no humility, no heart sor-
row; no feeling that he needed any-
thing, or any consideration from his
Lord. The other man would not
even lift up his head, but smote him-
self on his breast, and said: "God
be merciful to me, a sinner". Jesus
said that this man went down to his
house justified, rather than the
other.

(Continued on page 12)

EVANGELIST W. W. KYZAR AND CURTIS HALL

Hold Great Meeting at Camden
Feb. 19 Through 26

Bro. Kyzar announced at the beginning of the meeting that we would have good singing and loud preaching. This announcement rang true throughout the meeting.

Great crowds attended every service. I have never seen a more beautiful spirit of cooperation among Christian people in my life. Brethren Hill and Rutledge, pastors of the Presbyterian and Methodist Churches, together with their people worked and prayed for the success of the meeting. Mr. Murray, principal of the Madison County Agricultural High School, with his fine choir of Christian teachers together with the student body, attended nearly every service, and many of the students were saved.

Bro. Hall sang and led others to sing in a wonderful way, and in his personal work added much to the meeting. Bro. Kyzar preached a red hot gospel, convincing and convicting, which greatly stirred the hearts of both saint and sinner.

Some of the visible results were twenty-one publicly professed Christ as their personal Saviour; fourteen united with the Baptist Church for baptism, seven preferring to join the Methodist Church.

We wanted to carry out the full program of our Lord's commission, and it being a little cold to carry the converts to the pond, the First Baptist Church of Canton through their generous and big hearted pastor, J. J. Mayfield, loaned us the use of their church and baptistry. Thus on Wednesday night at the prayer meeting hour we had the happy privilege of burying with our Lord in baptism fourteen fine young men and women. Bro. Mayfield joined in the service and baptized two from his church.

We thank God for every soul that was saved, and for every life that was helped.

We thank the State Mission Board for the loan of Bro. Kyzar and Hall for the few days, who labored so hard and gave themselves unsparingly.

We thank Bro. Mayfield and his people for the use of their church and baptistry.

To our Lord and His Christ we ascribe the honor, the praise and the glory for-ever and for-ever.

Fraternally yours in Him,

—J. B. Perry.

UNION MEETINGS AND FEDERATION OF CHURCHES

Union meetings and the federation of churches are two movements that are not being sponsored by Bible believing Baptists. No man who believes the Bible, whether Baptist or not, would advocate such things. Truth and error can not any more have fellowship, than oil and water can mix. All saved people know that, "by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should

boast". There is no use trying to dodge the issue; the scripture statement found in Eph. 2:8, 9 is either the truth or else it is a lie. If Ephesians 2:9 is true then works do not have anything to do with our salvation. For if it did, then men could glory in themselves before God. But if the words of the Apostle Paul found in Eph. 2:8,9 are not true, that is, if salvation is not wholly of grace through faith alone, and if salvation is not purely the gift of God without any compensation on our part; that is, if it is at all by works or merit on the part of the individual being saved, then it follows as sure as the day follows the night, that the whole Bible is untrustworthy, a myth and a fraud, and unworthy of our confidence or respect. Why? Because if what the Apostle Paul wrote to the Ephesians is not the truth, then what right have we to accept any part of the Bible as authority? If any part of the Bible is inspired it logically follows that it is all inspired, for it makes its own claim that, "all scripture is given by inspiration of God". And so, if it is not true that we are saved by grace through faith in Jesus Christ then we are all in darkness without a ray of light.

Now to the point: All men everywhere of whatever religious denomination, whether Baptist, Methodist, Presbyterian, Episcopalian or what-not, who do not believe that salvation is wholly of grace through faith alone in Jesus Christ, who saves to the utmost all who come to God by Him, do not believe the Bible. And so all men everywhere, to whatever church they may belong who do not believe the Bible, do not, and in the very nature of the case can not believe on our Lord Jesus Christ. And all men who do not believe in Christ are under the just condemnation of God, and are not His children, "For ye are all the children of God by faith in Christ Jesus".

And so, to go into a union meeting with, or to form a federation with unbelievers would not only be acting unwise and compromising, but it would be sinful indeed; for when we clasp the hand of an unbeliever calling him brother, we are acting a lie, for we are virtually conceding that what Paul wrote in his letter to the Ephesians is a lie. I can not keep from seriously doubting the salvation of any man who happily participates in union meetings, and desires to see the federation of churches. And not only so, but I could not enjoy attending the Baptist World Alliance—even if I was able to go—for that very reason. Who is it that could sit in that great assembly and enjoy listening to Dr. E. Y. Mullins, our great Baptist leader, as he introduces such men as Shailer Mathews, Prof. Marshall and Harry Emerson Fosdick, introducing them as Brethren, men who are notorious modernists and habitual blasphemers? Not me.

—J. E. Heath.

Winona, Miss., R. 6.

A TRIP TO ALCORN COUNTY

After spending the month of January in helping to round up the sub-

scriptions for the 1928 program, the writer, at the request of Pastor C. C. Perry, Glenn, Miss., made a trip up into Alcorn County. I spent two and one-half weeks in that county working in four churches and preached once at Rienzi on my way back home. I was a stranger in this section of the state, but a path had been blazed and a welcome provided by the faithful and efficient work of Brethren Johnson and Hall in that section last summer.

I went there expecting to do distinctly evangelistic work, but found when I got there that the pastor wanted and the people were expecting enlistment work. We sought to adjust ourselves to the situation and make the best of it.

The pastor was the mail carrier for that section, riding thirty-one miles a day in a buggy over hills and hollows through mud and rain or cold and frozen ground. This kept him from the day services and sickness in the home kept him from many of the night services.

Brother Curtis Hall was to be with me to lead the singing, but the serious accident, which came so near taking his life and the life of his new bride, kept him away. The weather was bad, the roads were muddy and there was some sickness. These conditions, added to the fact that this was an unusual time for protracted services indicate the handicaps under which I worked.

We spent from four to six days with each of the four churches. Sometimes I preached at one church morning and night and preached at another in the afternoon. We led one church to put on a budget including local expenses and the co-operative program; and another of the churches has adopted a similar budget since. The Baptist Record was put into about sixty homes in connection with these churches, and we secured some cash subscriptions for our denominational work. The people thanked me for the information brought concerning our denominational enterprises and evidently there was a growth of interest in these matters.

The greatest disappointment was in the fact that the people could not be induced to expect the salvation of lost souls and there were no conversions. However they (the four churches) invited me back for a tent meeting in the middle of that territory, beginning the fifth Sunday in July.

Among other pleasures of this trip was the privilege of speaking to the young people of the schools. The teachers gave fine cooperation and we believe it was helpful to the children and to the Lord's cause.

Pleading for your prayers as I press on in the work, I am,

Your servant in Christ Jesus,

—Bryan Simmons.

FALLING CREEK CHURCH

This is my second year with Falling Creek church. This church has had a hard fight in which it has had all kinds of isms to contend with. But thanks to the Lord there have been a faithful few that have stood like Stonewall Jackson, and

now they are rejoicing over their labors.

We have a good Sunday School with Bro. John M. Carmichael as Superintendent. He is faithful and on his job. Also we have a forward moving BYPU with Mrs. Minnie Sellers as President, and she is fine in leading young people. We have about forty young folks in the union and it is going to mean something to the church and community.

Everything has started off in good spirit this year. The church says they are going to do more for the cause this year than they have done before.

The BYPU had a social the other night and invited this Pastor. We all had a fine time. There were about 40 young people present, and they all seemed to have a fine time, especially during the refreshments.

After we had eaten, sister B. J. Sellers and sister Minnie Sellers presented to their Pastor a nice suit of clothes and a number of other things which made the pastor feel as if he enjoyed the social more than the others.

This was done through the church and was appreciated very much.

Now after all the natural things we are enjoying, we are planning for a great spiritual revival. We are planning to have Brother D. W. Moulder with us for a few days beginning on Thursday night before the fourth Sunday in April.

Brethren, pray for this great man of God, as he comes to us in April, that he may be used in a great way, and pray for me as I try to bring God's message to this church.

Yours in the work,

R. P. WELLS, Pastor.

Teacher holding up four fingers). "How much is that?"

Bright Pupil. "One thousand one hundred and eleven."—Junior Christian Endeavor World.

PIPE ORGAN FOR SALE

A two manual Moller Organ. Write Pastor First Baptist Church, Hazlehurst, Miss.



MEMO

Check Wanted

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The Children's Circle

Mrs. P. I. Lipsey

My Dear Children:

You will see that we have two lists now, one for the B. B. I. girl and one for the Orphanage. All that is sent for the Orphanage is going to it, but I hope we will be able to build up our B. B. I. fund now. There are a number of preachers Daddies in our state who went to the Baptist Bible Institute, and love it. If your Daddy went to school there, ask him to tell you all about things there—the beautiful property and buildings, bought at such a low price, the fine teachers, the training he got there, and how much he values it. I think he will be delighted to do it.

Here is your verse for this week: We love him, because he first loved us. 1 John 4:19.

With love to my dear children,
Mrs. Lipsey.

B. B. I. Girl	
Brt. for. from last week	\$12.40
Evelyn Sandidge	.25
K. Bishop	.50
Hortense Coleman	.50
Winnie Wade,	
2 brothers and sister	.40
Mary C. Tabb	.25
Susie O. Johnson	.25
Neshoba Sunbeams,	
by Miss Viverette	2.00
Mary McGuffie	.25
	\$16.80

Orphanage	
Brought over	\$117.02
Edwin Evans	.25
Geneva, Katye Bell, Imogene,	
Jack, Jr., and Robert Calk	5.00
Enlod Scott	.50
Ruth Webb, for	
Liberty Sunbeams	1.00
J. B. Quinn Circle	8.00
Helen Germany and 2 brothers	1.00
Shelby, Mary Lee and	
Robert Yates	.30
Annie Kate and Lucile	
O'Bannon	1.00
Minnie V. and Audean	
Archibald	.25
Mrs. Berry	1.00
Maudine Mangum	.10
	\$135.42

Handsboro, Miss., Feb. 19, 1928.

Dear Mrs. Lipsey:

When I read your letter saying "that you had almost received all the money that was needed", we had made a collection one Sunday for that purpose, but I had neglected to send it off. I will send it this time. We have only six or seven girls in our class at S. S., but we are all readers of The Baptist Record. I was very sorry not to find my letter in the first copy. But I soon found out there were so many that you had to take them in turn. We have made an honor roll card in our class. And every one that has come regularly, reads Bible, visits sick, studied lesson and collection is on the honor roll. I have not missed a service, S. S. or prayer-meeting this year. We have a "G. A." organization now and we have learned the alphabet in Bible verses up to "G".

Your true friend, Ila Mae Stanton.
I shouldn't wonder if some other classes or G. A.'s would like to use these two suggestions, Ila Mae, for themselves. Thank you, all of you, for the collection.

Burnside, Miss., Feb. 18, 1928.

Dear Mrs. Lipsey:

I'm a little boy 9 years old, and in the fourth grade at school. I go to S. S. and Sunbeam every Sunday morning. My Mother is Sunbeam leader. I love my school and S. S. teachers dearly. I'm sending the

tithe of some money Daddy gave me Xmas to help on the orphans' room. Do you think God would like me to use it this way? Maybe I'll be the first to send some from this place, but I hope not the last. I do feel sorry for little children with no mamma to love them. I want to tell you about some my mamma cared for. They were twin baby girls, two months old, and twin boys, two years old, and a boy and girl older. We had a crowd with my sister and myself. You don't know how sweet the babies were and how they love mamma. They are four years old now, and live close to us. Mamma keeps them while the other children are in school. I'm just wondering if my Grandmother at Union will see my letter. Lots of love to you and everyone. Your little friend,

Chester Woodall.

You have a mighty good Mamma, Chester, I can see that. Yes, I truly believe that God would be pleased to have you use your tithe as you did.

Weir, Miss., Feb. 22, 1928.

Dear Mrs. Lipsey:

I am glad you put the Children's Page in The Baptist Record. I am a little boy 8 years old. I am in the second grade. Miss Hudgins is my teacher. I go to school at Weir, our County A. H. S. I like school fine. I am sending 10c for the orphans. Hope to see this in your paper.

Your friend, Paul Whitten.
Thank you, Paul, for the ten cents. I hope you will want to send some for the B. B. I. girl, too.

Cleveland, Miss., Feb. 20, 1928.

Dear Mrs. Lipsey:

I am a little girl 9 years old. I am in the third grade. I like all my teachers. I go to S. S. on Sunday, also like my S. S. teachers. I am sending you some money for the orphans' room. I hope it helps the little girls and boys some.

Your friend, Lillian Crosby.
You must go out to the Orphanage, Lillian, and see how much the two romos that we furnished there, are helping the children. This that you send will go to the Orphanage, but hope you will soon want to send some for our girl at the Baptist Bible Institute.

Belmont, Miss., Feb. 20, 1928.

Dear Mrs. Lipsey:

I am a little girl 10 years old, and am in the sixth grade. I enjoy reading the Children's Page. My Father is the Pastor of our Church. I go to S. S. and B. Y. P. U. every Sunday. I go to the Sunbeams every other Sunday and the G. A.'s every other Saturday. Mother is our Sunbeam Leader. We have about 20 members enrolled. I got a good many presents Xmas, but best of all I like my Bible. Wishing to be a member,

You have lots of Sunbeams, Louise. The Bible will outlast all the other presents; and you must read in it every day.

Deemer, Miss., Feb. 20, 1928.

Dear Mrs. Lipsey:

I am a little girl 7½ years old. I go to school. I am in the second grade. My teacher's name is Miss Lexie Lee Smith. I love my teacher, and I like to go to school. I have two little sisters smaller than I. Helen is 5 years old. She goes to school with me. Wanda is 20 months old. We think she is awful sweet. My Mother and Daddy both are living. I feel thankful for them. A have a little red calf, and a little dog we like to pet. Your little friend,
Iries Phay Agent.

I did not print the poem, Iries, for tho' it is sweet, it is much too long for our space. Then, too, it is too sad. You must have a good time with the little red calf, and the little dog to pet, and the precious baby.

Smithdale, Miss., R. 2, Feb. 19.

Dear Mrs. Lipsey:

I am a little girl 10 years of age. I have one brother. We sure do have a good time playing ball. He has a football and a glove. So you see we can have good times. I go to school every day. Haven't missed a day this term. Pretty good, isn't it? I belong to the G. A.'s. Mrs. Lipsey, I am sending 10c in this letter to you to help on anything you see fit. I feed the chickens for Mother every afternoon. She pays me so I can have mission and S. S. money. She sells eggs to the hatchery. That is the only way I have to make my mission money. Please print my letter. I want to surprise Daddy. A new friend,

Christine Smith.

Your money went to the Orphanage, Christine. That is a nice way you have to make money, because it is fun to feed the chickens, especially the little ones.

Wesson, Miss., Feb. 22, 1928.

Dear Mrs. Lipsey:

My Mamma has been reading the Children's Page to me. I do love to hear about so many little folks like myself. I am a little girl 6 years old. Am in the first grade at school. I do like school, also my teacher. Her name is Miss Belle Till. She gives us merit cards for standing ahead. I have two and am working for another. I wanted to get to help some on furnishing a room, but I waited too late to send mine, but I wanted to write to the page.

Your little friend,
Clandelle Moore.
I am glad you wrote, Clandelle, and soon you must write again to send something for the B. B. I. girl.

Prairie, Miss., Feb. 19, 1928.

Dear Mrs. Lipsey:

I am sending \$1.00 for the Orphanage room. I am glad to help the little boys and girls that have no mother and daddy to take care of them. Papa takes The Record, and I enjoy reading the Circle letters. Your little friend,

Sara Brand.

Your dollar was a great help, Sara. It is fine that so many who have a dear mother and daddy are helping those who have not.

Anguilla, Miss. (Box No. 141).

Dear Mrs. Lipsey:

Enclosed you will find check for \$5.00 from our Sunbeam Band as an offering to our Baptist Orphanage. We are very much interested in these children, and they have our prayers and best wishes.

Mrs. J. M. Cooper,
Leader of Sunbeam Band.

Give my love, Mrs. Cooper, to the Sunbeam children who remember the orphans so well. And will you let me send some, to the dear leader who directs their work? We thank you very much.

Graysport, Miss., Feb. 21, 1928.

Dear Mrs. Lipsey:

I am a reader of The Baptist Record, and enjoy it very much. I am just 55 years young. I am enclosing \$5.00 to help furnish a room at the Orphanage. You have my prayers and best wishes for your success in this noble work. Very sincerely,

Mrs. J. E. Shaw.

Will you be a member of the Circle with us, Mrs. Shaw? We have some members older, and some younger. We thank you very much for your generous gift.

Lena, Miss., Feb. 25, 1928.

Dear Mrs. Lipsey:

I am a little girl 8 years old and in the 3rd grade. I have 3 sisters

and 1 brother. I have been reading the children's letters each week and always enjoy them. I know the little children are proud of the room they have furnished. I am sending 15c to go on the B. B. I. scholarship.

Your friend,
Hazel Cook.
You are one of the very first, Hazel, on our B. B. I. list. I hope it is going to be at least as great a success as our Orphanage work.

McAdams, Miss., Feb. 24, 1928.

Dear Mrs. Lipsey:

We are so glad you have a page in "The Baptist Record" for the children. We wanted to help furnish a room for the orphans, but since you have already gotten enough for about two rooms, we want this dollar bill we're sending put into the scholarship for the young lady to attend the B. B. I. at New Orleans.

With much love,
Lura Clark (nearly five)
H. C. Clark, Jr. (just three)
Abbie Miriam Clark (21 months)
I have put your names, Lura and H. C., Jr., and little Abbie Miriam, on our B. B. I. list, and am so much obliged. I think I knew your father when he was at Mississippi College. Ask him.

Liberty, Miss., Feb. 25, 1928.

Dear Mrs. Lipsey:

We are two little brothers, 8 and 10 years old. We have two little sisters, 6 and 4 years old. We look forward to the coming of the Record every week. We turn to the Children's Page the first thing and enjoy reading the letters so much. We are wondering what you are going to propose in your next letter for us children to do. Your little friends,
Flynn and Abney Anders.

You know now, Flynn and Abney, what I am proposing for you to do. You must send us something for our B. B. I. girl when you can.

Chalybeate, Miss., Feb. 26, 1928.

Dear Mrs. Lipsey:

Please don't leave me out of your happy band. I want to help you do whatever you start. On Sunday I go to S. S. church, Sunbeams and Junior B. Y. P. U. On Wednesday at school we have our S. A. Well, I guess I can give you a little description of myself. I am 12 years old, and in the eighth grade. Am a blonde, have blue eyes, 5 ft. 2½ in. tall and weigh 112½ lbs. Must close, as my brother and sister want me to write you a letter for them. (Hope this will be printed.)

Your friend,
Clara Powell Trussell.
You see, Clara Powell, that I have "started" the B. B. I. girl. So you and J. C., Jr., and Martha Lou must help us out with her.

Chalybeate, Miss., Feb. 25, 1928.

Dear Mrs. Lipsey:

Oh! let me in also. I am a boy of 8. I go to school, and am in the third grade. I am a blonde and have blue eyes. Our Pastor is Brother Edmonds. Clara Powell is a member of the Baptist Church. I guess you know our Pastor and Daddy. Will close. Your friend,

J. C. Trussell, Jr.

Three blue-eyed blond children in one family! I know Bro. Edmonds, but do I know your Daddy?

Chalybeate, Miss., Feb. 25, 1928.

Dear Mrs. Lipsey:

I guess I want in too. I am a little girl of 5. Well, there's nothing left for me to tell. I go to the Sunbeams and S. S. and also to school. I love my teacher. Her name is Miss Ruby Larrett. I am a blonde and have blue eyes. Must close. Your friend,

Martha Lou Trussell.

P. S.—We will all send money for whatever you want.
You told a good deal, Martha Lou, for a 5-year old. I thank you especially for the P. S.

Sunday School Department

SUNDAY SCHOOL LESSON JESUS TEACHES SINCERETY

Mark 7:1-23.

(From Points for Emphasis by
H. C. Moore)

GOLDEN TEXT—Keep thy heart with all diligence; for out of it are the issues of life. Proverbs 4:23.

1. **SINCERETY AND CEREMONIALISM.** Among the Jews it was the custom never to eat with unwashed hands. The habit was based, less upon sanitary reasons though the Oriental ate with his fingers, than upon ceremonial grounds, for a system of minute and exact purifications enslaved the people in every movement of their daily lives. So, the orthodox Jew would not eat unless he had ceremonially washed his hands; and this washing even extended to the cups and pots, the brazen vessels and the tables.

2. **SINCERETY AND CRITICISM.** It so happened that the scribes from Jerusalem saw some of the disciples partaking of a meal with hands not ceremonially purified as tradition demanded. At once they found fault and they raised the query, asking Jesus directly: "Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands?" It was not that they cared so much for the ceremony of cleanliness and still less that they wished to reclaim the disciples from their supposed waywardness; it was rather, a thrust at Jesus and a subtle attempt to discredit him in the eyes of the tradition-bound people.

3. **SINCERETY AND CONDUCT.** In reply to the scribes Jesus first quoted an apt assertion from Isaiah: "This people honoreth me with their lips but their heart is far from me." Spirituality had been displaced by formality. And at the bottom of this defection, was the promulgation of false doctrine, namely, the teaching of the commandments of men instead of the doctrines of God. They laid aside the divine commandment and put in its place the traditions of men as illustrated in their minute and multiplied ceremonial ablutions. Truly and strongly he turned upon his critics with the declaration: "Full well ye reject the commandment of God that ye may keep your own tradition." Then Jesus follows the quotation with an illustration and its application. He takes the fifth commandment as an example. Moses commanded, "Honor thy father and thy mother," and the penalty of disobedience was death. But these critics had so covered up the original command with the commandments of men that they had actually nullified the ancient and ever-binding law. They taught that if a son wished to escape the duty of parental support he could merely label his property as "Corban," that is, a gift to God; but he could

keep the property as long as he would and use it for whatever he chose except the one thing of supporting his parents. It was a most shocking and perverse equivocation performed in the very name of God, whose primal law was thereby trampled under foot. Thus the hypocrites were, as Jesus said, guilty of "making the Word of God of none effect through your tradition which you have delivered: and many such like things do ye." These critics were thus shown to be quibblers of the most childish sort.

PIPING TIME

Jennie N. Standifer.

It was told in Birdland one morning that Mr. Mocking Bird would open a School of Song in Shady Grove. It was Piping Time, and Mr. Mocking Bird said it was the time for birdlings to begin training their voices.

All Birdland became interested. Mrs. Blue Jay said her Billie and Bettie only had pinfeather coats and half-grown topnots, but they must attend the school. Mrs. Sparrow said her Tommie and his sisters could only chirp "chip-chee," but they must go to school.

All birdlings were started to school one morning, and told not to stop on the way. As they hopped and fluttered along the woodland path some crows joined them, and they began to pick berries and chase bugs.

They stopped at a brook to drink and began to quarrel, and soon Jim Crow cawed:

"I'm too hoarse to sing. Let's not go to the singing school today? Let's have a good time!"

They stopped and played all that day, and many other days. All through the bright May days while Mr. Mocking Bird was teaching Orioles, Robins and Larks to trill and quaver and pipe the loveliest songs, the Jays, Crows and Sparrows were scolding and quarreling, and going to singing school only when there was nothing else to do.

Mr. Mocking Bird announced that the first day of summer, which was the close of Piping Time, there would be a concert, and all of his pupils would take part. The young birds changed their pin-feather clothes for suits of gray, brown, black and blue trimmings of white and yellow, and practiced early and late.

The great day dawned. Jenny Wren began a twittering solo, and Bobby Lark joined in the chorus with such a fine trill that all Birdland awoke, and flew to Mr. Mocking Bird's studio.

There was a praise anthem in which all joined. Mrs. Blue Jay saw that Billie and Bettie stood near the front with the best singers, but when they began to chirp, "Jay! Jay! Jay!" Mr. Mocking Bird

asked them to stand with the birds who could not carry tunes, and to take part only in loud choruses.

Such trilling and warbling had never been heard in that neck of the woods before! The wood-folk agreed that Mr. Mocking Bird should receive a vote of thanks for providing such a treat. Gray Squirrel proposed they bestow the degree of Prince of Songsters upon him, and he has borne that title ever since.

The last day of summer it was published in Birdland that song birds were not to be shot or harmed by human creatures, and were to be fed with grain in winter. Birds that did not sing must keep away from barnyards and gardens.

"Let's learn to sing, Billie," proposed Tommie Sparrow one morning as he and the Jays were helping to eat Mrs. Hen's breakfast.

"I'm willing" chirped Billie, "if there's to be free eats."

Away they flew to Mr. Mocking Bird, and asked him to give them singing lessons.

"You should have trained in Piping Time," said Mr. Mocking Bird. "But you may each sing a simple song and I will see what I can do to train you." Billie began to shriek "Jay! Jay! Jay!" and Tommie to pipe "Chip-chee!" "That will do," cried the teacher. "You have ruined the sweetness of your voices quarreling and over-eating. They might have been trained for simple lays had you not strained them, and had you applied yourselves to learning to sing in Piping Time, but that time never comes but once to a bird."

And to this day the jays, the sparrows and crows scold and quarrel and pipe harsh notes, while other birds are trilling the sweetest music in the world, except the songs of little children who have not spoiled their voices by using harsh words and greediness in eating.

(Continued from page 9)

Now, how shall I enter?

1—Boldly! Not irreverently, to be sure, but not afraid. To the Jew, God was a king, a Sovereign. God, to the Christian, is a Father. Oh! people, so many of us live far beneath our privilege in the Christian life! Many of us are still struggling along with the A B C's of religion, when it is our privilege to go on through the primer, the grammar grades, high school and college, and then on and on, for no one ever graduates in the knowledge of Christ. So many of us are content to spend our time down in the plains, when we could be up on the mountain heights. Paul spoke of being filled with all the fullness of Christ. He said that he could "do all things through Christ", through the strength that came from him. He spoke of an abounding grace for an abounding service, when he said: "That we, having, always, all sufficiency in all things, may abound unto every good work." And there we have the power through which we are to carry on Christ's mission work!

This wonderful blessing has been

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made possible for us by the death of Jesus on the cross. As Christ expired on the cross, the veil was rent. The death of Christ did away with the localism of religion, and made it universal. Christ's death did away with the Jewish system of ceremonialism, and made the matter of religion a heart-matter between the individual and Christ. I meet my Saviour, face to face, without any intermediate means, and talk to him, and he to me.

"Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again unto a living hope, by the resurrection of Jesus Christ from the dead."—Amen.

An honest speeder had just hit a dog and had returned to settle his damages if possible. He looked at the dog a moment and addressed the man with a gun.

"Looks as if I'd killed your dog?"

"Certainly looks that way."

"Very valuable dog?"

"Not very."

"Will five dollars be enough?"

"Well—I guess so."

"Sorry to have broken up your hunt," said the motorist pleasantly as he handed the owner a crisp five-dollar bill.

"I wasn't going hunting—jest going out in the woods to shoot the dog."—Tawney Kat.

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B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Next Week Is the Big Week For Mississippi Baptist Young People

You have seen the announcement, read the program, and we hope made up your mind to attend the Sunday School and BYPU Convention meeting in Hattiesburg next week. The opening session is Tuesday evening March 20th. Plan to be there for that. If you are going via train and have not gotten your certificate, send special delivery letter today to the BYPU Department Box 520, Jackson, Miss., and ask for a certificate that will entitle you to reduced rates. Without this certificate you cannot get this reduced rate.

Did You Or Didn't You?

Did you observe Study Course Week this week? If not then why not plan to just as soon as possible, and LISTEN if you did not reach your goal of 10 per cent keep trying until every member has taken the study course, be not satisfied with anything less.

Tunica Juniors 100% in Study Course.

Hurrah for Tunica Juniors, shortly after Miss Vera McCain was elected as their leader they had their study course and studied the Junior BYPU Manual. They had twenty-four members and TWENTY FOUR MEMBERS took the course, 100% Now how's that for getting started right? It's a new union you see and wants to start right so that everybody would know just what they were supposed to do. Now this week during regular Study Course Week they are taking another book and Mrs. Crockett is teaching that. Bro. Crockett the pastor had a special service for awarding the diplomas, and now soon these Juniors will be adding a seal to their diploma. The Senior BYPU of Tunica is also doing fine work with Miss Virginia Crenshaw as president, and an Intermediate union is the next step on their program.

Tupelo Adult Union Members Receive Bible Readers Certificates

Mrs. E. L. Gray, member of the Adult Union of the First church, Tupelo has kept up her BYPU Bible reading for four years and has been awarded her certificate and one seal. Mrs. Della Garrison and Mrs. J. W. Anglin of the same church have been awarded the certificate for two years readings. We are glad to have this report given by the director of BYPU, Miss Hallie Polk and congratulate the Adult union on having such faithful members.

Mathiston Intermediate Have Weekly Prayer Meeting
The Intermediate BYPU of Mathiston hold on Friday afternoon of

each week a prayer meeting and those of the membership who will come to this prayer meeting where special prayer is made especially for the work of the BYPU. This prayer meeting is already finding results in that the weekly meeting is more spiritual and the members more reverential. Mrs. M. F. Warrington is the leader of this union.

Picayune BYPU Plans Revival

The officers of the senior union with the pastor of the Picayune church met and planned for a young people's revival. The responsibility of the meeting rests on the young people of the church. Of course they ask the cooperation of their elders, but they are to do the work. They are to follow this revival with their Study Course which is the logical thing to do, giving the new converts a chance to come right in to the training service of the church and study its methods immediately. We commend this work as being the expected results of an efficient B. Y. P. U. Their pastor Bro. Davis will do the preaching in the revival.

THE BEST BOOK I EVER READ

The Bible is the best book I ever read, because there is none better. No matter what you care to read, history, poetry, adventure, or love stories, it may be found in the Bible. If it is news you are seeking, there is always something new to be found there. If you are in trouble, whatever it may be, there is something in this Book to drive it away if you care to have it do so.

There is no better cure for a case of blues than reading the Psalms. Here we find that, though David had all kinds of trouble and sorrow he was happy when the end came, for he had trusted God to lead him safely through it all. God led him all the way and when David was old he praised God and said, "Verily, God hath heard me, he hath attended to the voice of my prayer. Blessed be God, who hath not turned away my prayer, nor his mercy from me."

When we are tempted, as we very often are, and do not know what is just right for us to do, we have only to turn to this wonderful Book, and there we find Divine Guidance. One of the greatest temptations the business man of today meets with is the temptation to cheat his fellowmen. In this great Book we find that Paul says of Esau, who for one piece of meat, sold his birthright, "When he would have inherited the blessing, he was rejected, for he found no place of repentance."

Often we are tempted to doubt God's love for us. When sorrow and trouble come to us, it seems that God would not permit it if He loved us. Then we go to the Book

where we always find comfort and read there, "Despise not the chastening of the Lord, nor faint when thou art rebuked of Him, for whom the Lord loveth, He chasteneth and scourgeth every son whom He receiveth."

When we are trying to do what is right and live a Godly life, there is always someone who will try to discourage us by laughs and sneers, and often we are despised by those we are trying to help, but let us not be discouraged, for in the Book Christ himself said, "If the world hate you, you know that it hated me before it hated you."

When we find ourselves in need, this great Book is again our helper. We find that we have only to "Ask whatsoever ye will in my name, and it shall be given you." Christ says, "Be not, therefore, anxious, saying, 'What shall we eat, or what shall we drink, or wherewithal shall we be clothed?', but seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Why should we worry if we have not much of the things of this life as some others have? The Bible tells us that "A little that a righteous man has is better than the riches of many." David said, "I have been young and now I am old, yet I have not seen the righteous forsaken, nor his seed begging bread."

If we have an enemy to be dealt with, we find there how we may overcome him, even the weapon to use. Paul says, "Be not overcome with evil, but overcome evil with good." If we use "good" for our weapon we may be sure of overcoming all enemies, even the greatest of all enemies, self.

Many great promises are given us in this Book, but the greatest of them all is the promise of a home in Heaven and of life everlasting. Only one thing to do, and the glories of Heaven shall be ours, for in this greatest of all books we read, "God so loved the world that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."

What other book could give us more? None, for of this Book God himself; the giver of all good and perfect gifts is the Author.

MISSISSIPPI WOMAN'S COLLEGE

Three of the Woman's College girls are helping with study courses out in Hattiesburg this week. Misses Ora Ezell, Marguerite Pack and Rachael Lowrey are assisting the B. Y. P. U.'s at the Fifth Avenue Church. The Woman's College girls have helped to hold study courses in a number of churches and their work is always successful.

The B. S. U. Council of the Woman's College met about two weeks ago, at which time the new officers took charge. Miss Johnnie Lou Williamson, the new President, presided over the meeting.

The B. S. U. Council is planning to take a definite part in the Convention, plans are being worked out for the entertainment of the delegates. The Council has already appointed an entertainment, badge and advertisement committee.

The Tulley McCrae B. Y. P. U. is going out to Etonville Sunday night to give a program. The girls are working faithfully on this program and feel sure it will be successful. The college unions have done a great deal of extension work already this year and are planning to do still more.

The master was holding a lesson on modern inventions. "Now James", he said, "can you tell me one thing of importance which did not exist fifty years ago?"

"Me", was the surprising reply.

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A LEADER-SPONSOR'S MEETING

by Miss Enid Henry
Leader of the Du-Ma (Junior) B.
Y. P. U. Calvary Church
Jackson, Miss.

In order for a good Junior or Intermediate Union to function right it must have the cooperation of the Leader and Sponsors, therefore, a Leader-Sponsor's meeting is essential in order that the Leader and Sponsors may know just how to cooperate with each other.

The purpose of this meeting is to discuss the weak points of the union and just how to overcome them, to discuss the individual boy or girl with the Sponsor and help her to solve problems she is having, the Committee work; to find new ideas in which to keep the Union moving more enthusiastically, and to know the Sponsor and the Sponsor know the Leader better, for it is mighty hard on Sunday for the Leader to be with her Sponsor much for she has to give her time to the boys and girls.

To accomplish more, this meeting should be held monthly. This seems rather hard with so many other duties, but a Leader must use judgment and find a week that is convenient for all. One time I made a remark to one of my Sponsors that I felt like I was calling on them too often to meet, etc., and thought that I should omit the Sponsor's meeting, but she immediately reminded me of how much it accomplished and how much she enjoyed it, so naturally I forgot about the working part and thought of only the accomplishment it brought. It certainly solves a Leader's problems as well as the Sponsors.

I would suggest that a Leader keep a separate page in her notebook to jot down little things she would like to discuss with her sponsors, and the Sponsors keep one that they would like to discuss with the Leader and other Sponsors. This is the way to keep before you the essential things to be taken up in this meeting.

I have spoken of only the Sponsors and Leader, but by all means let's don't leave the Secretary at home for she has problems galore, and of course you want the record of every member brought before you to see what can be done to make them better. Therefore, you want the Leader, The Sponsors, the Secretary, and if it is convenient have the Director of the B. Y. P. U's. I always invite our Director for I want her to know just where we stand, however, I do not expect her to come every time as I do the others.

We have been looking at the working side of this meeting, but you know all work and no play makes things rather tiresome sometime, so have your business, etc., and then turn it into a social—games? No! Just talk and have a good time—and, of course, serve a little something. This won't be hard to do for one month you can meet at the Leader's home, the next time at a sponsor's, and so on until

you have been in the home of all. In that way you get to know your sponsors and can have the opportunity of enjoying a social visit as well as work out your union problems.

Do you think it worth while to have a LEADER-SPONSOR'S Meeting? If you don't just try one and you'll never do without it.

THE COMFORTER SOUGHT FOR SERVICE

(Week of Prayer Message)

The prayer for the Holy Spirit as the Comforter. Do people understand the real significance of this special prayer? Have they a distinct idea of what is involved in it when they offer it for themselves, or what is involved in it when it becomes an intercession for others? I am afraid they do not.

The prayer for the Holy Spirit as the Holy Spirit, we are taught to offer with frequency and freedom. Indeed we cannot be too urgent in seeking for all the gifts of the Spirit,—love, joy, peace, long suffering, kindness, goodness, gentleness and self-control.

It rejoices us to know that God is more willing to give the Holy Spirit in these gifts than earthly parents are to give good gifts to their children. "Come Holy Spirit" has long been the cry of the church, and will always be.

But the prayer for the Holy Spirit as the Comforter seems to be a very special prayer. Self-centered people and self-satisfied churches give it small place in their petitions.

It was Christ's love for his disciples that caused him to so particularly and earnestly seek for them the gift of the Comforter or Strengtheners, as the English word means.

Linked with this prayer for the Comforter, Christ asks that they might have the "Spirit of Truth." Having Him they indeed have the very Spirit of Jesus Christ himself, and would be endued for the work Jesus wished of them. We say of a man who has listened to the thrilling stories of a hunter until he is on fire to go where the hunter has gone, and to do what the hunter has done, that he has caught the hunter's spirit. A youth listening to a missionary may become so inflamed to visit the unenlightened, or even if need be lay down his life for them, we say that the youth has caught the missionary spirit. So the Holy Spirit coming to men was to impart such views of Christ's character and his work, that they should be inspired and catch Christ's Spirit, and should live to exemplify Christ and advance his work.

A special condition of mind is requisite that the Holy Spirit may possess men as Christ then prayed that the Spirit might possess his disciples. A person out of sympathy with this work, is not a tool meet for the Spirit's use. His one single purpose is to prepare men and women for Christian influence.

The prayer for the Comforter is a very searching prayer,—a prayer that God would sound his bugle call

in our hearts! and arouse us to aggressive action. The Christian is no more to sit at ease dreaming of himself, of his home, and his pleasures. He is now a soldier in the field enlisted under Christ, to do a soldier's service.

It is a prayer many a parent hesitates to offer for his child. It involves too much. It might mean for the child to leave home and go forth to meet responsibilities otherwise avoidable, or lead him into efforts, self-denials and self-sacrifices from which the parent desires to protect his child.

Nor does every man dare to offer this prayer for himself. Students who offer this prayer may find life's dream shattered, and have to follow new paths and plans. Young men in theological seminaries might be called into fields such as they had never been willing to consider. Men and women might become ashamed of their business and social practices and have to change their methods.

In our heart of hearts, we thoroughly believe in this prayer. We wish that every youth would offer it for himself, and every parent would offer it for his child. Then the age of religious indifference would end; then the age of religious chivalry and knighthood begin. Pentecost would be where the Christian Church is. There would be no more servants of the Lord sleeping in the lap of Delilah.

Let the Comforter come to his church, ready and eager to rescue individual souls, and that church shall be as fair as the morn, clear as the sun and terrible as an army with banners. Even so, may the Holy Spirit the Comforter come!

—Mrs. W. F. Townsend,

Itta Bena.

BLUE MOUNTAIN COLLEGE NEWS

General B. Y. P. U. Director Elected

Miss Daisy Deen Herring of Hammond, Louisiana, has recently been elected General B. Y. P. U. Director in Blue Mountain College for the session of 1928-1929. Miss Herring is a member of the Junior class of B. M. C. and is a fine, consecrated, Christian young woman. We feel that she is thoroughly capable of leading the B. Y. P. U. work in a splendid way.

Prayer Meeting

The W. M. U. week of prayer for Home Missions is being observed by the Y. W. A.'s this week in the noon-day prayer meetings. Each day one of the Y. W. A. Circle leaders has charge of the meeting and some worthwhile and instructive programs are being given.

Revival Meeting

The Revival Meeting is to begin at the Lowrey Memorial Baptist Church Sunday, March 11, with Dr. J. W. McGlothlin doing the preaching.

—Ruby Talbot,

B. S. U. Reporter.

To avoid a colorless existence, keep in the pink of condition; do things up brown, treat people white, be well read, and get out on to the golf-green under the blue occasionally.—
Ruston Transcript.

IN MEMORIAM

Winstead

Otho R. Winstead died Sept. 23, 1926. Son of William and Allie Winstead; married to Bessie Caughman July 6, 1911. To them were born three children, two girls and one boy. He left two brothers and eight sisters. I knew his parents before they were married and his wife's people; our neighbors and fine families. He joined the Sharon Church when a boy and moved his membership to Magee; was clerk of the church five years. He was a good boy, obedient to his parents; a good husband, tender father; loved his Lord and the church.

Written by request of the family.

—D. W. Moulder.

Mrs. Mattie Anderson at Rest

On the second day of March the death angel came to the home of L. D. and Myrena Bassett, the youngest daughter of Mrs. Anderson, and took Mrs. Mollie Anderson to her reward, aged 70. She was the widow of Henry Anderson, who died fourteen years ago. She was the mother of eleven children, seven of whom are living. She joined Mt. Carmel Church some forty years ago. She was a great woman, loved her Lord, church and home. She was our neighbor 39 years. She was willing and ready to go. She was buried at Carns Church, services conducted by L. D. Bassett, G. S. Jenkins and myself.

—D. W. Moulder.

At Rest

Mrs. Ray Lindsay, daughter of Mr. and Mrs. George Palmer, born Dec. 13, 1899, died Feb. 21, 1928. She was married to Larkin Lindsay Oct. 28, 1917. To them were born two children, one girl and one boy. She joined Line Creek Church in 1914, baptized by the writer. She has been a faithful member, loved her Lord and church and pastor. She was kind to everyone, and a great woman. She will be greatly missed by all. She died in the faith. I was with her when she crossed over. She was buried at Line Creek. I was assisted in the service by W. L. Meadows.

—D. W. Moulder.

Mrs. Maggie Mikell Hutchins

Was born Oct. 10, 1874, near Silver Creek, Lawrence County; joined Bethany Church at 12; was married to S. W. Hutchins Sept. 8, 1904; died March 4, 1928. She leaves a heartbroken husband, one son, two daughters, besides relatives and friends. She was sick for five years, showing Christian faith and fortitude, never complaining. Faithful and affectionate attention of husband and children was beautiful. Her life was that of a meek and quiet spirit, in the sight of God of great value. Her Christian influence lives on, a blessing to others.

Her friend and former pastor,
—J. P. Williams.

Mrs. Lula Lee Miller

Mrs. Lula Lee Miller, beloved wife of Mr. L. A. Miller of six miles north of Prentiss in the community of White Sand Baptist Church, died here in Prentiss December the 27th at 11 o'clock at her daughter's home, Mrs. R. P. Magee, from a severe attack of pneumonia.

This good mother had come to her daughter's to help nurse the sick grandchildren, and soon contracted the dreaded disease from which she died.

Mrs. Miller was born May the 19th, 1878. She was the mother of seven children, four of whom are living and three are dead. The living are: Mrs. R. P. Magee of Prentiss, Mrs. H. C. Lawyer of Long Branch, N. J., Mrs. Nannie Clyburne of Mt. Olive, and Mack Miller of Prentiss. She leaves in addition to her children to mourn her going, her devoted husband, Mr. L. A. Miller of six miles north of here, her loving mother, Mrs. W. J. Lee of the White Sand Church community; also the following brothers and sisters: Rev. N. J. Lee of Sumrall, W. W. Lee of Jackson, S. L. Lee of Prentiss, John Lee of Prentiss, Prof. Frank Lee of Louisiana, Charles Lee of New Hebron, Mrs. D. W. Weathersby of Prentiss, Mrs. R. C. Bethea of New Hebron, Mrs. Joe Cole of New Hebron, Miss Ruby Lee of Silver Creek.

Mrs. Lee was a faithful member of White Sand Baptist Church and had been since early childhood. She was a devoted mother, a faithful wife, an obedient child and a loyal friend.

Her going was a decided loss to her loved ones, but a glorious gain for her. She loved her Lord and is now enjoying His glorious presence. Her funeral services were conducted at White Sand Baptist Church by her faithful pastor, Rev. J. T. Dale of Collins, assisted by Rev. J. B. Quin of Prentiss. Interment was made in the White Sand Cemetery. May the great Spirit of our Lord sustain the loved ones.

—J. B. Quin.

BROTHER SIMMONS AT WHITEOAK AND SARDIS

Brother Bryan Simmons preached at Whiteoak eight days beginning February third Sunday. He preached at the school house every morning and taught the S. S. Normal every evening, and preached at night. The weather was bad, and there was much sickness, reducing the attendance, but fine work was done in school and church. Five stood the examination in the Manual. Brother Auber Wilds also taught the B. Y. P. U. Manual to 25 or 30.

They made a good team, know how to work and get others to work. The Baptist Record was put in all the homes of resident members, 46 in number.

The meeting began at Sardis Sunday evening, running through Thursday night. Here Brother Simmons preached to the school people in the morning, taught the S. S. Normal and preached at night. Eight took the examination. The Board made

no mistake in putting Brother Simmons into the evangelistic work. I was with them most of the time, but was called to see the sick and go to the hospital and bury the dead. The Baptist Record was put into all the Sardis homes also, 38 in number. The Lord be praised for his blessings.

—D. W. Moulder.

PROTRACTED PRAYER MEETINGS
Ben Cox

We are told that five midday prayer meetings each week for sixty years, without a break, is the remarkable record of the Aldersgate Street Y. M. C. A. of London, England.

The idea of these prayer meetings was gained from those held in Fulton Street, New York City, which were among the sources of the great religious revival which swept over the United States about 1857. The first meetings in London were due to the initiative of W. E. Edwyn Shipton, one of the founders of the World's Alliances of the Y. M. C. A. Among those at the formal celebration of the 60th anniversary was Clarence Hooper, former secretary of the Aldersgate Association, who had taken part in the meetings for fifty-one years.

The Fulton Street meeting, of which I write, has been running daily, I understand, since 1858, and has blessed people in many parts of the world.

In this case, it may be interesting to some to know that the daily Prayer Meeting now being conducted at Central Baptist Church, Memphis, has been held every week day without a single omission since January 19th, 1914. The attendance has been as low as six and as high as twelve hundred. I have seen people come through the driving snow and the beating rain. I have seen them come facing the wintry blizzards and also when the August sun made the sidewalks almost hot enough to blister the feet. People in all walks of life have brought or received blessings at this meeting which has proved itself a real clearing house for trouble. The general invitation has always been: "Are you in trouble, or do you wish to help others in trouble? If so, attend the Noon Prayer Meeting at Central Baptist Church."

People belong to the League in every state in the Union, and in several foreign countries. I recall receiving this letter from Stockholm several years ago: "Dear Brother:

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Over six hundred thousand free meals have been served; to women at twelve and to men at one o'clock. Thousands of dollars have been spent otherwise, helping people in trouble, and yet no collection has been taken, and no personal solicitation has been made of any one except the Lord for the benevolent work of the meeting. When we think of the happenings of the past fourteen years, we thank God and take courage.

Memphis, Tenn., March 7, 1928.

Bill Nye, the humorist, had a cow to sell, the story goes, and advertised her as follows: "Owing to my ill health, I will sell at my residence, in township 19, range 18, according to the government survey, one plush raspberry cow, aged eight years. She is of undoubted courage and gives milk frequently. To one who does not fear death in any form she would be a great boon. She is very much attached to her present home with a stay chain, but she will be sold to any one who will agree to treat her right. She is one-fourth shorthorn and three-fourths hyena. I will also throw in a double-barrel shotgun, which goes with her. Her name is Rose. I would rather sell her to a non-resident."—Selected.

MRS. W. J. DAVID

I see in The Record a notice of the death of one of the most wonderful Christian workers I ever had the pleasure of being closely associated with in Christian work. I refer to Mrs. W. J. David.

I was one of the charter members of the 15th Avenue Baptist Church of Meridian, which was organized in Brother and Sister Cliff Williams' commodious dwelling until a church could be built. Bro. David was then pastor. He and Mrs. David were, both, enthusiastic, indefatigable leaders and we soon had a nice church built. They had only just returned from Africa and she often told us of the hard and dangerous times they had in teaching the native schools.

Mrs. David was a great inspiration to me and a help in teaching me how to do efficient work in the Woman's Missionary Society. I have never forgotten the great lessons she taught us.

Mrs. David and I were also drawn closer together for having been born in the same county, Noxubee, at Macon, she in 1858, I in 1842. Our parents were friends and neighbors.

I believe this consecrated woman is now wearing that crown that was laid up for her where soon we shall meet to part no more.

—Mrs. Callie Eads,
Carthage, Miss.

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East Mississippi Department

By R. L. Breland

ANOTHER SOLDIER GONE HOME

This week I am chronicling the passing another of our worthy preachers. Elder Christopher C. White fell on sleep at the home of his daughter, Mrs. A. L. Watkins, at Dixon, Neshoba County, Miss., January 10, 1928. Bro. White was born near Grove Hill, Clarke Co., Ala., August 4, 1847. He was the son of Griffin and Caroline (Lloyd) White. He came to Lauderdale Co., Miss., in 1866. There near Bailey, Miss., he was married to Miss Sarah Eunice Hatcher, daughter of Mr. and Mrs. Samuel Hatcher, Nov. 28, 1872. Six boys and four girls were born to them, seven of whom are still living. His wife, who was one of the best women I ever knew, departed this life April 18, 1922.

Bro. White joined Pace's Baptist Church, now Fellowship, Lauderdale Co., Miss., 1866. He was made a deacon by this church in 1876. He moved with his family to Neshoba County later and attached himself to Black Grove Church where he remained a member for many years. This church ordained him to preach the gospel January 29, 1911; the presbytery consisted of Elders W. J. Bruner, the pastor, E. Sam Clark, N. T. Sikes, W. W. Gresham, Y. M. Edwards and R. C. Barham.

He served a number of churches during his first ministerial course, among which were Laurel Hill and Mars Hill, Leake Co. and Oak Grove and Harmony, Neshoba Co. When the Neshoba County Association was organized in 1920 he moved his membership to Harmony Church in order that his connection with the Pearl Valley Association might not cease. He was a fair preacher. Beginning the work late in life and having only such education as he could get in the rural schools of before the Civil War, which schools were very poor, he did not rise very high in the ministry. He was a good man and a stickler for the Baptist faith and practice, believing that the Baptists were right in both.

He was my friend, our association together was always pleasant and agreeable. His going makes me sad. Another of the old-school preachers, sometimes called "corn-field" preachers because they made their living in the field, has passed. Soon we will know them no more. They, as a rule were the best men this country ever saw. They will be missed. Before he died he gave me some data of himself and asked me to write a short sketch of his life when he died. I was glad to count him among my appreciated friends.

He leaves one brother, Deacon R. L. White, of Newton, Miss. So far as I know all his people beside this brother and his seven children have gone on to the other shore. He was

buried in Harmony Cemetery, his pastor, Elder R. C. Barham, assisted by Elder I. J. Blocker, conducted the services. Condolence to his loved ones.

Notes and Comments

Pastor Owen Williams is happy in his work at Utica. The church recently went to full-time and he is ready for a life-time work. That is splendid.

Rev. W. L. Grafton is finishing his course in Mississippi College, and is also serving four good churches in Rankin County. Bro. Grafton seems possessed with a full case of stick-to-it-iveness. That's the spirit that wins.

While visiting Bro. and Sister J. J. Gillon, near Coffeeville last week, the latter of whom was sick, I was reminded of the wide range of the Record's circulation. They were in receipt of a letter from Mrs. Inez Long Ray, a former resident of Grenada County, Miss., and former friend of theirs, which letter was inspired by some reference made in this paper recently. This lady now resides in Troup, Texas, and is doing a good work.

I spent a day in Newton recently. The church there, under the leadership of Pastor Green, is contemplating the building of a new house of worship ere long. Had pleasure of visiting Elders Jas. E. Chapman and Lee M. Phillips, both of whom are unwell. Also Mrs. Eugene Sansing was seriously ill. Met many friends of former days.

Bro. John H. James, of Little Rock, Miss., departed this life, Feb. 28, 1928. He leaves a wife and a number of children to mourn his going with whom I am in sympathy.

While in Newton I visited Clarke Memorial College, specially to see my nephew, Morris Breland, who is a student there, and while there I took some note of the sturdy boys and pretty girls who are striving for an education there. I did not meet Pres. McLaurin or any of his able teachers, but things seemed to be going well in this good Junior College.

Rev. J. E. McCraw is living at Newton still. He is preaching two Sundays in the month at Mt. Oral church, Laurel, one Sunday at Burnside and Pearl Valley in Neshoba county, and one Sunday at Beulah and Oakland in Newton county. Evangelists Simmons and Hall will be with him in a meeting at Burnside in May. Sorry Mrs. McCraw has not fully recovered yet.

Over in Neshoba County things were moving. Rev. Silas J. Rhodes is on the job as associational Pastor. He gives Coldwater two Sundays and Hope one Sunday. He was conducting a Bible School at Hope at night while I was there. Other work was spoken of as moving nicely.

The writer had the pleasure recently of preaching for the saints at Hickory. They have a splendid house of worship and the church was well organized. Pastor Meadows who has recently resigned and is now located at Morton and Pelahatchie, has done a good work there and his praise is in every place. I met a number of former friends and parishioners. Bro. A. C. Hailey had recently lost his good wife by death and there was much sadness among the people. She was indeed a splendid woman and church worker. The church orchestra, consisting of Bro. and Sister McMillan, their two sons and Miss Hambrick, is surely a fine and helpful part of the worship. The stay with them was indeed pleasant.

Regret to note that Pastor B. E. Phillips of New Hebron has been confined to his room with influenza and that his daughter is in the sanitarium. May they soon be well.

Sorry to learn that the wife of Rev. J. E. McCraw, now at Newton, is still in poor health. In a recent letter he said: "On account of wife's poor health I have given up the idea of going to school further now * * * Beulah and Oakland Baptist churches (Newton Co.) have called me for

this year to be their pastor. I am to serve both churches on the same days. I shall fill my first appointment with them next Sunday." May the Lord bless this splendid young minister.

DIED—Brother Reuben Kinney, a member of New Hope Baptist Church in Yalobusha County, died February 26, 1928. He was 79 years old. His wife still lives and he has one daughter living. He was a member of the Masonic fraternity and was buried with Masonic honors, in New Hope cemetery.

Brother F. W. Scarborough of Kosciusko, Miss., route 4, recently sent me a historical sketch of Hurricane Baptist Church, Attala Co. Rev. B. F. Odom is the present pastor. The sketch was very complete. The Historical Committee of the State Baptist Convention is desirous of securing historical sketches of Baptist Churches in the state as well as of preachers and laymen. Write up a sketch of your church and send to Dr. P. I. Lipsey, Jackson, Miss., or to Rev. J. L. Boyd, Magee, Miss., or to myself. These will be filed in our state archives at Mississippi College as future Baptist history. Help us.

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